

HEARTS DELIGHT.

A
SERMON PREACHED
at Paules Crosse in London in
Easter Terme. 1593.

BY
THOMAS PLAYFERE Professor
of Diuinity for the Lady MAR-
GARET in Cambridge.



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THE ARTS DEDICATED

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 And also to be sold in P. Leary's Church-yard
 at the foot of the Church of St. Andrew's Lane.

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*To the most Victorious,
vertuous, and puissant Prince,
King JAMES, King of England,
Scotland, France, and Ireland,
defender of the faith, all earthly
and heauenly happines.*



*Lorious, Gratiours; It is
our Crowne and the
highest ioy of our heart,
that the Crowne of this
kingdome is to bee set
upon your royall head.
Otherwise, nothing in
the world could haue counternailed the excessiue
sorrowe, that her late Maiesstie departing
hence left bebinde her, but the vncomparable
ioy and triumph which your expectation sent
before you. & now your princely presence brings
with you. When Salomon, after his fa-
ther Dauid, was annointed King, they bleme*

h Reg. 1. 40.

To the King.

the trumpet, and all the people saide, God save King Salomon, and reioyced with great ioy. so that the earth rang with the sounds of them. Wee haue thought, no trumpets, no proclamations, no bone fires, no bells sufficient, neither haue wee heard the earth onely ring out, but also the heauens redouble and eccho backe againe the acclamations and applauses of all men, which haue shewed and saide, God save King Iames. Now also, when your Highnes approacheth nearer, the straight charge which hath bin publikely giuen to the contrary, cannot restraine your people, but that out of all countries and shires, they runne and flocke together, to behold and attend your Maiesty, as some bright and beautifull starre, which by his diuine sweete influence worketh a general prosperity and peace. For what loyall subiect doth not blesse God, and blesse himselfe that hee liueth to see this happie time, which was feared would prooue full of great disorder and trouble, so wisely and wonderfully carried, (God as it were from heauen stretched out his holy hand, and holding the mindes of all men in awe and obedience) as that in it the peaceable uniting of two mighty kingdomes, maketh vs invincible against all our enemies, and all our enemies contemptible to vs. Wherefore at this time, when

Tanquam clauum ac beneficium sydas.
Sen. de Clemen
l. 1. cap. 3.

To the king.

all your liege people strins to shew the gladnes
of their hearts, by tendering such services, as
are sutable to their possibilitie and perfor-
mance, I also among the rest haue taken occa-
sion humbly to dedicate vnto your Maiessty
such a poore present as I had in a readinesse.
Assuring my selfe that as none are more fami-
liar with God, then godly Kings: so no treatis-
ses can bee more welcome to godly Kings, then
such as may draw them into greatest famili-
aritie with God. And I doubt not but that your
Highnes hauing hitherto had your hearts de-
sires giuen you, because you haue delighted in
the Lord, will hereafter if it bee possible, much
more delight in the Lord, that he may yet giue
you more desires of your heart. Nay, I am
so farre from doubting of this, that I dare
be bold to conclude with the Psalmist,

The King shall reioyce in thy strength,
O Lord: exceeding glad shall hee bee of
thy saluation.

Thou hast giuen him his hearts desire:
and hast not denied him the request of
his lippes.

For thou shalt preuent him with the
blessings of goodnes: & shalt set a crowne
of pure gold vpon his head.

His honour is great in thy saluation:

A 3

glory

Psal. 11. 11.

To the King.

glory and great worship shalt thou lay
vpon him.

For thou shalt giue him euermlasting fe-
licitie: and make him glad with the ioy of
thy countenance.

And why? because the King putteth
his trust in the Lord: and in the mercie
of the most high he shall not miscarie,

*Your Maiesties most humble de-
voted, and obedient subiect.*

THOMAS

PLAYFERE.



THE TEXT.

Delight thy selfe in the Lord, & he shall give thee the desires of the heart.

PSAL. 37. VER. 4.



Aint Iohn saies in one place, *Loue not the World, nor the things of this World, if any man loue the World, the loue of God is not in him.* So may I say, delight not

in the world, nor in the thinges of this world : if any man delight himselfe in the world, hee cannot delight himselfe in the Lord, Therefore sayth *Martialan* auncient Bishop, (a) What haue wee to doe with the delight of the World? You may call it as you will : pleasure, if you will : pastime, if you will : mirth, if you will, gladnesse if you will : ioy, if you wil : but in Gods Dictionarie it hath no such

A 4

name.

*a Quid ad nos
delectatio
mundi Epist. ad
Tibol. c. 18.*

Aug. 10.

*Voluptate ad
tempus frueri.
affligere in e-
ternum.*

name. In the holy Scripture, it is other
wise called. It is called *Adams* goodly ap-
ple, which being eaten, deprived him of
Paradise: *Esaus* red broth, which being
supt vp, bereaued him of his birth-right:
Ionathans sweet honey combe, which be-
ing but tasted, was like to cost him his
life: the whore of *Babylons* golden cup,
which filled her full of all abominati-
ons: the traytour *Indas* sugred sop, which
made a way for the diuell to enter into
him: the prodigall childes wash of draffe,
which he most miserably swilled vp with
the swine. This is all the delight of the
world called in Gods dictionarie, which
is the holy Scripture. It is called *Adams*
apple, *Esaus* broth, *Ionathans* combe, *Ba-
bylons* cuppe, *Indas* sop, the prodigall
childes swill. So that all this delight is no
delight. Or suppose it were: yet certainly
it shall not give thee the desires of thy
heart. Nay, it shall bee so farre from breed-
ing thee those ioyes, which thy heart
most desireth, that it shall bring thee those
torments which thy heart most abhor-
reth. It may, saith *Chrysostome*, (b) delight
thee perhaps for a while, but sure it shall
torment thee for ever. As any solide bo-
dy.

dy, though it haue neuer so fayre a colour
(as crimlon, or carnation, or purple, or
scarlet, or violet, or such like) yet alwayes
the shadow of it is blacke: so any earthly
thing, though it haue neuer so fayre a
shew, yet alwayes the shadow of it is black
and the delight thou takest in it, shall
prooue to bee grieuous in the end. There-
fore *Philo* calleth it a sweete bitter thing.
As that little booke in the Reuelation,
was sweet in the mouth, but bitter in the
bellie: so all worldly delight, is a sweet
bitter thing, sweet in the beginning, but
bitter in the ending. Which they of Je-
rusalem had experience of. For being gi-
uen to transitorie pleasure, they are (d)
sayde to be made drunken with worme-
wood. Now we know that drunkenesse
is sweete, but wormewood is bitter. And
such a sweet bitter thing, such a drunken-
esse of wormewood, is all the drunken
delight of the world. So that as one said,
(e) *Call me not Naemie, but call me Mara,*
call me not sweet, but call mee bitter: so
must we call worldly delight not *Naemie*,
but *Mara*, because it is nothing so much
Naemie, sweete and pleasant at the first,
as it is *Mara* and *Amara*, bitter & loath-
some

d Lamē. 3. 15

e Ruth. 1. 10.

f Chap. 13. v.
12.

g Side' Vlyffe
illo refert fa-
bula quod e-
um arboris
religatio de pe-
riculo liberauit
quanto magis
cruis arbor?
c.
Ambr serm.
55.
h Esa. 14. 23.

some at the last. Like to a song of the Syrens, which are mentioned in the Prophecie of (f) *Esay*. A Syren is a monster of the sea, the head whereof resembleth a virgin, but the feete a fish. And such a monster is all worldly delight, the head whereof, the beginning, allureth vs as an amiable virgin, but the feete, the ende, deuoureth vs as a rauenous fish. Therefore as *Vlysses* stoppe his eares, and bound himselfe to the mast of the ship, that he might not heare the Syrens song: so must we stoppe our eares, and refuse to heare the voyce of these charming Syrens, charm they and sing they neuer so sweetly; yea, we must binde our selues to the mast of the shippe, that is, to the Crosse of Christ, & every one of vs saying with our heavenly *Vlysses*, God forbid that I should delight in any thing, but in the crosse of Christ, by which the World is crucified vnto me, and I vnto the world. For the world and all worldly delight is likened to a hedgehogge. ^h A Hedgehog seemes to bee but a poore silly creature, not likely to doe any great harme, yet indeed it is full of bristles or prickles, wherby it may annoy a mā very shrewd-ly.

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ly. So worldly delight seeme to bee little
or nothing dangerous at the first, yet af-
terward as with bristles or pricks, it | pea-
ceth through the very conscience with
vntollerable paines. Therefore wee must
deale with this delight, as a man would
handle a hedge hogge. The safest way to
handle a hedge hogge is to take him by
the heele. So must we deale with this de-
light. As *Iacob* tooke *Eſau* that rough
hedge hogge by the heele: in like sort wee
must rake worldly delights not by the
head, but by the heele, considering not
the beginning, but the ending of it, that
so wee may neuer be deceiued by it. For
though it haue a faire shewe at the first,
yet it hath a blacke shadowe at the last:
though it be sweet at the first, yet it is bit-
ter at the last: though it bee drunkenness
at the first, yet it is wormwood at the last:
though it bee *Naemie* at the first, yet it is
Mara at the last: though it bee a song at
the first, yet it is a *Syré* at the last: though
it be a silly hedge hogge at the first, yet it
is a sharpe prickle at the last. Wherefore
delight not thy selfe in the world, for it
shal not giue thee the desires of thy hart:
but *Delight thy selfe in the Lord, and he shall*

giue

give thee the desires of thy heart.

Here is a precept : here is a promise. A precept in these words, *Delight thy selfe in the Lord.* First, *delight*, then *thy selfe*, lastly, *in the Lord.* A promise in these wordes, *And he shall give thee, the desires of thy heart.* First, *and hee* (shall give thee, then *the desires* lastly, *of the heart.* *Delight thy selfe in the Lord, and hee shall give thee the desires of thy heart.*

i Spiritus est
bularis et exhi-
larat patris-
cipes sui.

k Psal. 118. 15

l Aelianus in,
varia histo. l.
3. cap. 14.

First, *Delight.* Well saies Synecius, (i) The spirit of God, as it is a cheerefull thing it selfe, so it maketh all them cheerefull which are partakers of it. Indeepe the wicked continually mourne and lament. There was a great crie in Egypt, because in euery house among them, there was some one or other of their first borne dead. But the voice of ioy and gladnesse is in the tabernacles of the righteous. (k) They euermore *delight* in the Lord. I read (l) of one Leonides a captaine, who perceiuing his souldiers left their watch, vpon the citie walles, and did nothing all the day long but quaffe and tipple in alehouses neere adioyning, commanded that the alehouses should bee remooued from that place where they shood, and set

vp

vp close by the walles. That seeing the
souldiers would neuer keep out of them,
at the least wise that they might watch as
well as drinke in them. So because plea-
sure we must needes haue, and we cannot
be kept from it, God hath appointed that
wee should take *Delight* enough, and yet
serue him neuer a whit the lesse. For it is
no part of Gods meaning, when thou en-
terest into his sweete seruice, that thou
shouldst abandon all delight, but onely
that thou shouldst change the cause of
thy delight. That whereas before thou
diddest delight in the seruice of sinne,
now thou shouldst *delight* as much, or
rather indeede a thousand times more, in
the seruice of the Lord. It was not Gods
will that *Isaack* should bee sacrificed, but
onely the ramme. And so God would
haue vs sacrifice onely the ramme, that
is, all rammish and rancke delight of the
world. But as for *Isaack*, he must be pre-
serued still, & kept aliue: *Isaack* in whome
Abraham did see the day of Christ and
reioyced: *Isaack*, that is all spirituall
laughter, all ghostly ioy, all heavenly de-
light. For as no man might come into the
court of Aethuerus, which was clothed in
sacke

m Ester. 4. 2.

n Chorus ca-
strorum.

Can. 6. 12.

o David sal-
cantem plus
stupeo quam
pugnantem.
Moral. 1. 27. c.
27.

p Can. 4. 6.

sackecloath: (m) so no man may come in to the court of our king, which is clothed in sackecloth, and hath not on the wedding garment; of ioy and *delight* in the Lord. Which is the cause why Christ calleth the assemblies of the faithful, Quires of Camdes (n) A quire sings; a Campe fights. How then may these two agree together? Very well in the godly. For the godly, when they fight most stoutly against the enemy, then they sing most merily vnto the Lord. Whereupon *Gregorie* saith, (o) I admire king *David* a great deale more, when I see him in the quire, then when I see him in the campe: when I see him singing as the sweete singer of Israel, the when I see him fighting as the worthy warriour of Israel. For fighting with others, he did overcome all others, but singing, and *delighting* himselfe, he did overcome himselfe. Euen as his sonne *Salomon* saies for him, speaking to Christ. Turne away thine eyes from me, for they doe overcome me, for they wounde my heart: they make me sicke for loue (p) When *David* fought with others, he overcame others; hee wounded others; he made others sicke, but when he

he daunced before the Arke, and delighted himselfe, he was overcome himselfe, hee was wounded himselfe, hee was sicke himselfe. But feare you nothing. I warrant you this sicknesse will doe him no harme. I will play stil (saies he) that others may stil play vpon me (9). For it is a good sport when God is delighted, though Michol be displeased. So that of Davids sicknesse we may say, as Christ saide of Lazarus sicknesse. This sicknesse is not vnto death, but for the glory of God (1). And therefore it is for the glory of God, because it is for the loue of God. For David is sicke no other wise for loue of the sonne of God, then God is sicke himselfe, for loue of the sonne of David. This is my beloved sonne (saies he) in whome I am delighted. This is my beloved sonne: there he is in loue. In whome I am delighted: there he is sicke for loue. Which is the cause, why he commaundeth vs also to be delighted in his loue. For as a double desire is loue: so a double loue is delight. And therefore he sayes not simply, loue him, but be delighted in his loue. Delight thy selfe in the Lord, and he shall give thee the desires of thy heart. Delight.

Then

9 Iudam in-
quit et illud
21 Bonus ludus
quo Michol i-
rafcitur, &
deus delectatur
Greg. Mag.
r Ioh. 4. 4.

(Math. 17. 5.

t Prou. 5. 19.

*u Anima me-
am odio habere-
rem, si eam a-
libi, quam in
domino, & in
eius amore in-
uenirem. De
amore dei, c. 3.*

x Prou. 14. 13

y 2. Cor. 5. 12

Then, *Thy selfe*, I would hate mine owne soule (sayes *Bernard*) if I found it any where else then in the Lord, and in his loue (*u*). So that it is not enough for thee to delight, but thou must *delight thy selfe*, that is thy soule. Saying with the blessed Virgine, My soule doth magnifie the Lord, and my spirit reioyceth in God my Saviour. Otherwise, as *Diuss* did see *Lazarus* a farre off lying in *Abrabams* bosome, beeing himselfe all the while tormented in hell, and hauing not so much as one drop of water to coole his tongue so, euen in laughing the soule may be sorrowfull (*x*). The wretched soule of a sinner may see the face a farre off laughing, and lying (as I may say) in *Abrabams* bosome, beeing it *selfe* all the while tormented (as it were) in hell, and hauing not so much as one drop of delight to assuage the sorrowes of it. And like as *Sampson* lyon had great store of honey in him, but tasted no sweetnesse of it: euen so, if thou reioyce in the face, and not in the heart, (*y*) thou mayest well perhaps haue great store of honey in thee to delight others, but thou canst never taste the sweetnesse of it to *delight thy selfe*. Therefore sayes the

Delight.

VI

the princely Prophet, O taste and see how sweete the Lord is. It is not enough for thee, to see it a farre off, and not haue it, as *Dives* did; or, to haue it in thee, and not to taste it, as the Lyon did: but thou must as well haue it as see it, and as well tast it as haue it. O taste and see (saies bee) how sweete the Lord is. For so indeede Christ giueth his Church, not onely a sight but also a taste of his sweetnesse. A sight is where he saies thus, (z.) Wee will rise vp early, and goe into the vineyard, and see whether the vine haue budded forth the small grapes, and whether the Pomegrannets flourish. There is a sight of the vine. A taste, is where he saies thus, (u.) I will bring thee into the wineseller, & cause thee to drinke spiced wine, and new wine of the Pomegrannets. There is a taste of the wine. The Church, not onely goes into the vineyard, and sees the wine, but also goes into the wineseller and tastis the wine. But yet thou must goe further then this, before that thou canst come to *thy selfe*. For there are diuers degrees of tastes. The Egyptians in their Hyroglyphickes, when they would describe an vnperfect taste, paint meate in the teeth,

2. Can. 7. 12,

1. Can. 3. 2.

Orus Apollo.

B

when

b Num. 11.

33.

Can. 2.3.

*d Non est stre-
pitus oris, sed
iubilus cordis
non sonus
labiorum, sed
motus gaudi-
orum, concor-
dia voluntatu
non consonan-
tia vocum.
r Psal. 84. 3.
f Psal. 103. 11*

when a more perfect taste, the beginning of the throat. Such an vnperfect tast had the Israelites of the sweetnesse of God. God was most sweet vnto them, when he gaue them quails to eate. Yet while the meate was but in their teeth, the wrath of God was kindled against them (b). There is the meate in the teeth: an vnperfect taste. But the spouse of Christ hath a more perfect taste of the sweetnesse of God. For likening him to an apple tree, she saies, I delight to sit vnder his shadow, and his fruit is sweete vnto my throat. (c) There is the beginning of the throat: a more perfect tast. But notwithstanding all this, thou art not yet come to *thy selfe*. Therefore this taste must not content thee: because this taste cannot delight thee. For thy delight must not sticke in thy teeth, or in thy throat, (d) but as a cordiall thing, it must goe downe to thy very heart. That thou maiest say with the Psalmist. My heart and my flesh (not my flesh onely, but my heart and my flesh) reioyce in the living God (e). And againe, Praise the Lord, O my soule, and all that is within mee, praise his holy name (f). Now thou art come to *thy selfe*. For

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For that which is within thee, is thy selfe, and all that is within thee, is all *thy selfe*. So that thy selfe, & all thy selfe, is delighted in the Lord, when as that which is within thee, and all that is within thee, prayse his holy name. O how happy art thou when thou knowest this Iubile, this ioyfulnesse: when thou hast a secret sense, and an inward feeling of it: when every motion of thy mind, is an influence of Gods spirit: when thy will & his word, play together, as *Isaack* and *Rebecca* did. For then surely thou dost builde to *thy selfe* desolate places ^h. Desolate places, I say, that all other things may be silent to thy soule: nay that thy very soule may be silent to it selfe: yea that there may be silence in heauen ⁱ answerable to the silence of thy soule, when thou doest delight thy selfe in the Lord. *Delight thy selfe in the Lord, and hee shall giue thee the desires of thy heart. Thy selfe.*

Lastly, *in the Lord*. *Gregorie* sayes thus, ^k The mind of man is fed with the infinite light and loue of God, and so being lifted vp far above it selfe, doth now descend to stoupe downe so low as to it selfe.

B 2

selfe

g Cum scis
inbilationem.
Psal. 89 15

h Greg. Moral.
Iob. 3. 14.

i Reu. 8. 1.

k Gustu incir-
cumscripti lu-
minis anima
pascitur, &
supra se elata
ad seipsam re-
laxari dedignatur

k Nouerim me
nouerim te.

self. And therefore doth not delight it self
in it selfe. but delights it selfe *in the Lord*.
Herupon a father saies, O lord grant that
I may know ^k my selfe, and know thee.
That knowing my selfe and thee, I may
loath my selfe in my selfe, and delight my
selfe onely in thee. Truth indeed, O man,
so thou oughtest to doe, sayes God. For if
thou didst know thy selfe and me, then
thou wouldest displease thy selfe, and
please mee, But because thou knowest
neyther thy selfe, nor me, therefore thou
dost please thy selfe, and displease me. But
the time shall come, when thou shalt nei-
ther please thy selfe nor me. Not me, be-
cause thou hast sinned: not thy selfe, be-
cause thou shalt bee burned. So that then
thou shalt please none, but the Diuell:
both because thou hast sinned, as hee did
in heauen, and also because thou shalt be
burned as he is in hell. Therefore he that
delights himselfe in himselfe, delights
not himselfe, but onely the Diuell in him-
selfe. Whereas on the other side, he one-
ly delights himselfe, which not onely de-
lights himselfe, but addes also, *in the Lord*:
and so delights himselfe in vertue, de-
lights himselfe in godlines, delights him-
selfe

delight.

45

selfe in God himselfe, This Christ signifieth, when speaking of his Spouse hee sayes¹ *Who is shee which commeth out of the wilderness, abounding in delights, leaning vpon her welbeloued?* Hee that leanes vpon himselfe, can neuer abound in delights: but hee alone aboundeth in delights, which leaneth vpon his welbeloued. So did *S. Paul*: *I haue Laboured more then they all*, sayes hee. There he aboundeth in delights. Yet not I, but the grace of God which is in me. There he leaneth vpon his welbeloued. And againe, *I can doe all things*, saies he. There he aboundeth in delights. *In him that strengthneth mee*. There he leaneth vpon his welbeloued. In one word, when as he sayes. *He that would reioyce & glorie; let him reioyce and glorie in the Lord*: It is all one, as if hee should haue sayde. Hee that would abound in delights, let him leane vpon his welbeloued, Let him delight himselfe in the Lord. Let the Saints^m reioyce in ioy. Let them delight in delight. He that delights in an earthly thing, delights in vanity, he delights not in delight. But he onely delights in delight, which makes God onely the ground of his delight. According

1 Deliciae affluens, inmixta super dilectum suum.

Can. 8. 2.

m In letitia letentur. Psal. 68. 3.

B 3

to

n Aeterna ex-
ultatio est, qua
bono laetatur
aeterno.

o Exod. 33. 19

p Quare vultum
bonum in quo
sunt omnia bo-
na & sufficit.
Aug. Med.

q Sap. 16. 20

to that of *Prosper*,ⁿ That alone is eter-
nall delight, which is groundd vpon the
eternall good. Vpon him that is onely
good, and sayth to *Moses*, * I will in my
selfe shew thee all good. Every thing that
is honest, every thing that is profitable,
every thing that is pleasant, is only to be
found *in the Lord*. As that *Manna* I
had all manner of good tastes in it: so the
Lord onely, hath all manner of good
things, al manner of true delights in him
Therefore the Church, hauing first be-
stowed the greatest part of *Salomons*
song, altogether in commendation of the
beautie and comelinelse of Christ, at
length concludeth thus; Thy mouth is
as sweet things, and thou art wholly de-
lectable: how faire art thou, & how plea-
sant art thou, O my loue in pleasures? So
that when I seeke my loue, my *Lord*, then
I seeke a delight, and a light that passeth
all lights, which no eye hath seene: I seeke
a sound and an harmonie that passeth al
harmonies, which no eare hath heard: I
seeke a sent and a saueur that passeth
all saouours, which no sense hath smelt:
I seeke a rellish and a tast, that passeth al
tastes, which no tongue hath tasted: I
seeke

delight.

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seek a contentment and a pleasure, that
passeth all pleasures, which no body hath
felt. Nay, I cannot hold my heart, for my
ioy, yea, I cannot hold my ioy, for my
heart; to think that he which is my *Lord*,
is now become my father, and so that he
which was offended with me, for my sins
sake, is now reconciled to mee, for his
sonnes sake. To think, that the high Ma-
iesty of God, will one day raise me out of
the dust, and so that I, which am now a
poore worme vpon earth, shall hereafter
bee a glorious Saint in heauen. This, this
makes mee delight my selfe in the *Lord*,
saying, O thou that art the delight of my
delight; the life of my life; the soole of
my soule; I delight my selfe in thee, I liue
onely for thee, I offer my selfe vnto thee,
wholly to the wholly: one to thee one:
onely to thee (•) onely. For suppose now
as *S. Iohn* speaketh, the whole world were
full of bookes: and all the creatures in the
world were writers: & all the grasse piles
vpon the earth were penne: and all the
waters in the sea were ynke; yet, I assure
you faithfully, all these bookes, all these
writers, all these penne, all this ynke,
would not bee sufficient to describe

*Et Totum totum,
vnum vni, v-
nicum vnico.*

B 4

the

the very leaff part, either of the goodnes of the Lord in himfelfe: or of the louing kindnesse of the Lord, towards thee. Wherefore, *Delight thy selfe in the Lord, and he shall giue thee the desires of the heart.* Thus much for the precept, in these words, *Delight thy selfe in the Lord.*

The promise followeth. First, *And hee shall giue thee.* Well saies Leo, Loue is the greatest reward of loue, that either can be, or can be desired (1.) So that though there were no other reward promised thee for delighting in the Lord, but onely the delight it selfe, it were sufficient. For the benefit is not Gods, but wholly thine. God is neuer a whit the better, for thy delighting thy selfe in him. If thou bee righteous, what dost thou *giue* him, what dost hee receiue at thy hands (2.) Thy delight may perhaps reach to the saints, which are in the earth but it can neuer reach to the Saints which are in heauen; and much lesse can it reach to God, which is the Lord of heauen (3.) Nay, I will say more. If thou shouldst *giue* God whole rivers full of oyle, and whole houses full of gold, for neuer so little a drop

f Dilectionis
n. Ma maior
expenda est
remuneratio
quam ipsa di-
lectio. Ser. 7.
de ieiun.

t Iob. 32. 7.

u Psal. 16. 2.

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drop of this delight, it would be nothing. Thy gift would be nothing to his gift: thy oyle and golde would be nothing to his oyle and gladnes: yet behold the bountifulnesse, and liberalitie of the Lord. He hires thee, and giues thee wages, not to doe himselfe good, but to doethy selfe good. And here he promiseth to reward his owne mercies. as if they werethine owne merits. And as though the benefit were not thine, but wholly his: so hee chaungeth the words, and for, thou shalt giue him, saies, *He shall giue thee.* But this he doth, as *Augustine* testifieth, (x) Not by the loue of error, but by the error of loue. For the loue of error, is mans Rhetoricke, it is a figure, which man oftentimes vseth, *Humannum est errare* (y) But the error of loue, is Gods Rhetoricke, it is a figure which God oftentimes vseth, *Diuinum est amare* (z.) Especially it is a diuine thing, to loue so dearely, as God loueth vs. Who, though he do not loue to erre, yet he doth erre for loue. Counting and calling, that which is onely our commodity, his owne commodity. So, Christ is said (a) to be fed amongst the lylies. The lylies of the fields, are the milions of the angels

x Non erroris amoris, sed amoris errore. De ciuit. dei. lib. 22. cap. 6.
y It is mans property to erre.

z It is Gods property to loue.

a Can. 2. 16.

*b Lilia agrorum
millia angelorum.*

*c Si vidisti
quod pasci illi
sit pascere,
vide etiam nunc
ne forte e con-
uerso nascere
sit ei pasci.
Barnard.
Cant. serm. 71
d Reu. 3. 20.*

e Cant. 3. 20.

angels(*b*), or of al those which lead a pure
& an angelicall life. These indeede Christ
feedeth. Hee feedeth them in the greene
pastures, and leadeth them forth, by the
waters of comfort. Yea, not onely he fee-
deth them, but also by this figure, the er-
ror of loue, he is said to be fed with them.
Because though he for his part, haue little
need, I wis, to be feede, yet it is as great a
pleasure to him, to feede them, as if hee
were fedde himselfe among them(*c*.) So
likewise he saies, *If any man open the doore, I
will suppe with him, and be with me*(*d*.) Wee
indeede suppe with Christ. Generally,
whensoever he giues vs grace to feelee in
our affections, the rauishing ioyes of the
spirit. And when he saies, *I haue eaten my
honye combe, with my hony, I haue
drunken my wine, with my milke: eate
you also, O my friends, drinke and make
you merry, O my well beloned. But
more especially wee suppe with Christ,*
when hee call vs to the holy Communi-
on, and biddes vs to the Lords Supper,
Forthen he staies vs with flagons, and
comforts vs with(*e*) apples: with apples
and flagons: with bread and wine: with
his owne deere body, and his owne preti-

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ous blood. Thus do wee sup with Christ. But how doth Christ suppe with vs? Is it possible? possible, that he which shall neuer hunger or thirst any more? possible that he which is fulnesse it selfe, in whom all the fulnesse of the Godhead bodily dwelleth? Is it possible (I say) that hee should stand without, knocking at the doore, as a begger, to get a meales meat of vs? Yea sure, doubt you not. It is possible enough. By a certaine Figure, (I weene) you call it the error of loue: that's it: by this figure, the error of loue) it is a very possible thing: nay, it is a verie easie thing to doe, yea it is a very great pleasure to him to doe it. Behold (saies hee) *I stand at the doore and knocke: if any man heare my voyce and open the doore, I will come in vnto him, & will suppe with him, and hee with me.* Well then, how doth Christ suppe with vs? Christ suppes with vs when we entertaine him, as *Marie* did with the salt teares of repentance and griefe, and as *Lot* did with the sweet bread of syncerity and truth. For the salt teares of our repentance, are the onely drinke which Christ will drinke with

with vs. And the sweet breade of our
 syncerity, is the onely bread, which
 Christ will eate with vs. But what meate
 hath hee to his breade? I haue a meate
 (sayes hee) which you know not of. My
 meate is to doe the will of him that sent
 mee. In the volume of thy booke it is
 written of mee, that I should doe thy
 will, O my God, it is my delight, it is
 meate and drinke to mee, to doe it. And
 as it is meate to him, to doe it him selfe,
 so is it meate to him, to see vs doe it.
 Then doth hee suppe with vs. And
 this is the first service. But what hath he
 for a second course? A dish of apples, ga-
 thered of the tree of life. For toward the
 latter end of the supper, when they come
 to their fruit, a Christian sayes to Christ,
 & O my Welbeloued, I haue kept for thee, all
 manner of apples, both old and new, Contriti-
 on, humiliation, denying of thy selfe,
 mortification of the old man: these are
 olde apples. Sobriety, innocency, holines
 of life, viuification of the new man: these
 are new apples. And when a Christian
 feasts, and feedes Christ with such diuers
 & dainty fruits of righteousness, then he
 saies to him, O my welbeloued, I haue kept
 for

f Can. 7. 13.
 Omnia poma
 vetera & noua
 Vulgata trans.

for thee all manner of apples, both old and new. But what musick hath he now? We must needs haue some musicke. Christ cannot sup without musicke. Drinke & bread, & meate, & apples, wil make him but a slender supper, except we mend it all the better with musicke. This must be the very best part of the supper. For a consort of musicians at a banquet, is as a signet of Carbuncle set in gold, and as the signet of an Emrod, well trimmed with gold: so is the melodie of musicke in a pleasant & banquet. Therefore when Christ suppes with vs, we must be sure he haue musicke. We must welcome him, and cheate him vp, with Psalmes, and hymnes, and spirituall songs, singing with a grace, & making melodie in our hearts to God. Thus doth Christ sup with vs. But now to return to the main point againe, from which wee haue a little digressed, as elsewhere, by the error of loue Christ is said to be feede among the lylies, whereas indeed onely he feedeth the lylies, & to sup with vs, whereas indeed onely we sup with him: so here, by the same figure, he is said to reape commodity by thy delight, whereas indeed onely the commodity is thine, all the commodity, al the benefit, is onely thine.

Yet

g Ecclesiasticus
cap. 32. vers. 5.

Col. 3. 16.

Yet (to see the admirable loue of God) he sayes not, Thou shalt giue him, but, *He shall giue thee. Delight thy selfe in the Lord & he shall giue thee desires of the heart, and he shall giue thee.*

Then. *The desires.* He that loues to desire God, ^h (sayes Bernard) must also desire to loue God, Then he shall haue neither satiety, nor yet anxiety. Neyther satiety, because he loues to desire: nor yet anxiety, because he *desires* to loue. Thus doth the Church. *Let him kisse mee* (sayes shee) ⁱ *with the kisses of his mouth.* Let him not smite me but kisse me: not once, but oftē: not with the kisses of his feet, but of his mouth: not of any of his Prophets mouthes, but of his own mouth: *Let him kisse me with the kisses of his mouth.* Here are many *desires.* Here indeed shee loues to desire ^k. But it followeth, *For thy loue, is better then wine.* The person is suddenly changed. Before, it was more strangely in the third person, *Let him, &, his mouth.* Now it is more familiarly, in the second person, *For thy loue. For thy loue is better then wine:* Here is but one loue. Here onely she *desires* to loue. For as the curtaines of the tabernacle were coupled and tyed together

h *Qui amat desiderare, desiderat amare. De amore Dei, & 3. vide Gregorium. Moral l. 18. c. 28.*
i Cant 1. 1.

k Psal. 119. 20
Concupiuit desiderare.
Ps. 119. 20.

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together with taches and strings, so that one curtaine did draw another, and all the curtaines did draw together, to couer nothing else, but the tabernacle (1): after the same sort, the desires of the godly, are coupled and tyed together, so that one desire drawes another, and all their *desires* draw together, to make them couet nothing else, but God. And euen as *Iacob* when hee held the Angel in his armes, stood vpon one foote, and halsted vpon the other foote: (2) so he that embraceth God, can doe nothing with that halting foote, which before carried him to the desire of the world, but standeth onely vpon that sound foote, which now carrieth him wholly to the *desire* of God: And like as all the streetes of Ierusalem sing *Halleluiahs*: (3) so all the desires of them that are delighted in God, are referred to God. There are many streetes in Ierusalem; yet there is but one *Halleluia*, which is sung in all those streetes. In like sorte, there are many desires in a godly man; yet there is but one thing, God onely, which is desired in all these *desires*. For, these desires, as the kisses of Christ, come all from one loue: these desires, as the

cur.

1 Exod. 26.6.

m Gen. 3.1.31

n Tob. 13. 18.

Psal. 55. 10.

o Esa. 9. 21.

p Rom. 1. 24.

curtaines of the tabernacle, are all tyed together with one string : these desires, as the goings of *Iacob*, stand all vpon one foote : these desires, as the streets of *Ierusalem*, sing all one *Halleluia*. So that if thou look into his desires, that delighteth in the Lord, thou shalt see no iniquitie, no contradiction in them. But if thou looke into his desires, that delighteth in sinne, thou shalt say with the Psalmist, I see iniquitie, and contradiction in the citie. For as *Manasses* was against *Ephraim*, and *Ephraim* against *Manasses*, and both of them against (o) *Iuda* : so the desires of the wicked, are contrarie to God, & to themselves. All their desires are contrarie to all Gods desires. *Manasses* and *Ephraim*, are both against *Iuda*. There's iniquitie. Some of their desires, are contrarie to other some of their desires. *Manasses* is against *Ephraim*, and *Ephraim* is against *Manasses*. There's contradiction. Therefore the desires of the wicked, beeing so contrary to God, and to themselves, their desires are not given to them, but they are given to their desires (p) Because, though they loue to desire God, yet they doe not desire to loue God. Though they can
not

not how much God doth for them: yet they care not how little they do for God. But as for the godly, they are not given to their desires, but their *desires* are given to them. Because not onely, they loue to desire God, but also, they desire to loue God, And so all their desires, beeing as it were, but one desire, all agreeing in one God, when they haue God, they haue all their desires giuen thē in God (g). So the three childrē, being mē of desires, (r) had their *desires* giuen them. They desired to bee deliuered from the furnace. This desire was giuen them, when as God walked with them in the fierle furnace (s). So Moses being a man of God, had his *desires* giuen him. He desired to see Gods face, This desire was giuen him, when as Christ talked with him, face to face (t). So Iohn being a friend of God, had his *desires* giuen him. He desired to see Christs glory. This desire was giuen him, whē as Christ said, *He that loues me, shall be loued of me, & I will manifestly shew mine own selfe unto him (u)*, (so Lazarus being Gods little begger (x), (as I may say) had his *desires* giuen him. He desired to be relieued, not so much with the meate of that earthly *Dinner*, as with the

C

mercie

q Domine, ante
te nonne
desiderium
meum.

Psal. 38. 10
Nam vltima
perfectio ipsius
anima deus
est, & con-
trarium loquere
naturalis om-
nium deside-
rium eius.

r Viri deside-
rium, Dan.
9. 23.

s Dan. 3. 25.
mark. 9. 4.

t Ioh. 14. 21.

x Mendicus.
dei. Greg.

y Luk 16.25.

z Exod.4.6.

mercy of that heavenly *Diner*, which is so rich in mercie. This desire was given him, when as the Patriarch speaking of him to the glutton said. Now is hee comforted, and thou art tormented (7.) And so, whosoever thou art: if thou be a man of *desires*, as the three children were: if thou bee a man of God, as *Moses* was: if thou bee a friend of God, as *Iohn* was: if thou be a begger of God, as *Lazarus* was, he shall give thee all that thou canst beg, or *desire*. For, to speake no more of those three children, these three men, which I named last vnto you, *Moses*, the man of God: *Iohn* the friend of God: *Lazarus*, the begger of God: did lie in three bosomes. In *Moses* bosome: in Christs bosome: in *Abrahams* bosome. *Moses* hand, did lie in *Moses* bosome (2.) Saint *Iohn* did lie in Christs bosome: *Lazarus*, did lie in *Abrahams* bosome: *Moses* bosome, is lawe: Christs bosome, is Gospel: *Abrahams* bosome, is glory. Therefore, feare must drive thee out of *Moses* bosome: faith must keepe thee in Christs bosome: felicitie must bring thee to *Abrahams* bosome. For first, thou must with *Moses*, put thy hand into *Moses* bosome, and there feeling

seeing how full of leprosie thy hand is, & how wicked all thine owne handy works are, thou must abhorre thy selfe, in thy selfe. Afterward, thou must with *Iohn* conuey not thy hand only, but thy whole body, and thy soule also, into Christs bosome, & there seeing how thou art cleansed from the leprosie of thy sinne, & freely iustified by faith in Christ, thou must delight thy selfe in the Lord. Then, thou must bee carried into *Abrahams* bosome, and there, both louing to desire God, and desiring to loue God, hee shall giue thee thy desires. First, I say, lye in *Moses* bosome, and abhorre thy selfe in thy selfe: afterward, lye in Christs bosome, and delight thy selfe in the Lord: then thou shalt lye in *Abrahams* bosome, (O blessed bosome! O sweet bosome.) And he shall giue thee, thy desires. *Delight thy selfe in the Lord, and hee shall giue thee the desires of thy heart. The desires.*

Lastly, *Of thy heart.* Thy heart here, is all one with thy selfe before. As if the words had stood thus, Delight thy self in the Lord, and hee shall giue thee the desires of thy selfe: or else thus, Delight

a Fecisti nos
domine ad te
& ideo inque-
sum est cor no-
strum, donec
veniamus ad te

b Psal. 22. 16.

c Querula pe-
nitus & erra-
bunda est, do-
nec ad eum, a
quo originali-
ter exijt, tri-
umphali vir-
tute reuertatur

thy heart in the Lord, and hee shall giue thee the desires of thy hart. To the point then, *Augustine* sayes thus, (*a*) O Lord, thou hast made vs for thine owne selfe, and therefore our heart is ever vnquiet, while it is from thee, neuer at quiet, vntill it come to thee. A Bul which is bayted at the ring, as soone as euer he gets any little breathing, turnes him straitwayes toward that place, by which he was brought in, imagining, that by how much the more he is nearer to the stall, by so much the more he shall bee further from the stake. In like manner, a faithfull heart beeing baited and towled in this world with many dogs (*b*) which come about it, alwaies hath an eye to that place, from which it came, and is neuer quiet till it returne to him from whom it was set at the (*c*) first. He that lets downe a bucket to draw water out of a Well, as long as the bucket is vnder the water, though it be neuer so full he may get it vpeasily; but when hee begins to draw the bucket cleare out of the water, then with all his strength hee can scarce get it vp; yea, many times the bucket when it is at the verie highest, breakes the yron chaine, and violently falls backe againe.

delight

31

again. After the same sorte, a Christian heart so long as it is in him who is a Well of life, is filled with delight, & with great ioy drinketh in the water of comfort, out of the fountaine of (d) saluation; but being once baled and pulled from God, it draweth backe, & as much as it can possibly resisteth, and is neuer quiet, till it bee in him again, who is the center of the (e) soule. For as the needles point in the mariners compasse, neuer stands still, till it come right against the north pole: so the heart of the wise men, neuer stood still, till they come right against the starre which appeared in the (f) East; and the verie starre it selfe, neuer stood still, till it came right against the other starre, which shined more brightly in the manger, then the Sunne did in heauen. Wherefore our hearts do alwaies erre, they are Planets (g), & wandring starres, before they come to Christ; but the onely they are stars of the firmament, the true seed of Abraham, whē they are firmly (h) fixed, & settled in God. The Prophet *Ionas*, all the while he fledde frō God, in what a case was he? one while he was turmoiled in the storms of the tēpest: another while he was sowed in the

d Esa. 12.3.

e *Via moris in deum tanquam in centrum proprium mouetur, vt in ipso summe deleatur.*
f Math. 2.9.

g *Stelle errantes*
apud 13.

h Psal. 57.8

C 3

waues

*Quia dominus
reddidit tibi.
Psal. 119. 7*

waues of the Sea: another while hee was
boyled in the bowels of the Whale. But
as soone as he returned to God, by & by
he was cast vp safe vpon the sea shore: and
then he said to his soule, My soule returne
vnto thy rest, because the Lord hath re-
stored thy selfe vnto thee (?). Because
whereas before, thou hadst lost thy selfe:
lost thy selfe in the tempest: lost thy selfe
in the sea: lost thy selfe in the Whale: now
the Lord hath restored thy vnto thee.
Wherefore the *heart* of man hath lost all
rest: nay, it hath lost it selfe, before it be
cast vpon the Sea shore, before it be cast
vpon God: but when once it delighteth
in the Lord, when once it findeth God,
then it findeth it selfe, then it returneth
vnto rest. *Nicolla* Queene of Saba, could
neuer bee quiet in her owne country, till
she came to *Salomon*: but when she saw
his glory, and heard his wisdom, then
her heart fayled her, she had enough, she
could desire to see and heare no more.
And so the *heart* of a Christian, can ne-
uer be quiet in the straunge Country of
this world, till it come to Christ, which is
the true *Salomon*, the Prince of Peace:
when it comes once to Christ, then it
saies

saies thus to God, Lord now letteth thou thy seruant depart in peace, because mine eyes haue seene the prince, because mine eyes haue seene thy saluation. Euen as one good *heart* saies for all, O Lord, how amiable are thy dwellings? *Salomon* had goodly buildings, but they were nothing to thy dwellings. My soule fainteth, and faileth for them (*k*). It fainteth before I see them: and it faileth when I haue seene them; then I am quiet enough, then I can desire to see no more. For like as *Noah* doue could finde no rest for the sole of her foote, all the while she was flickering ouer the flood, till shee returned to the arke with an oliue branch in her mouth: so the *heart* of a christian, which is the turtle doue of Christ, can finde no rest all the while it is houering ouer the waters of this world, till it haue siluer wings as a doue, and with the oliue branch of faith, flie to the true *Noah*, which signifieth rest, till Iesus Christ put forth his holy hand out of the arke, and taking this heart into his hand, receiue it to himselfe. Euen as one good *heart* saies for all, I will not climbe vp into my bed, nor suffer mine eyes to sleepe, nor mine eyeliddes to slum-

k Concupi-
scit, deficit.
Psal. 84. 2.

C 4 her

1 Pſal. 132. 4.

ber, nor the temples of my head to take their rest, vntill I finde a tabernacle for the Lord, an habitation for the mightie God of (*I*) *Jacob*. Vntill I finde, that my heart is not in mine owne hand, but in Gods hand: vntill I finde, that God dwelleth in me, and I in him: vntill I finde, that my soule is a tabernacle for the Lord, and my *heart* is an habitation for the God of *Jacob*, I cannot rest, saies hee. But when I finde this once: when I come to Noah in the arke: when I delight my selfe in the Lord; then will I climbe vp into my bedde, and suffer mine eyes to sleepe, and mine eye-lids to slumber, and the temples of my head to take their rest. But whats the reason of all this? I am somewhat bold to aske, because I wold be glad to know: whats the reason I say, that the bull can neuer bee quiet, till hee come to the staule; that the bucket can neuer bee quiet, till it come to the water; that the needle can neuer be quiet, till it come to the north pole; that *Jonas* can neuer bee quiet, till he come to the sea shore; that *Nicandri* can neuer be quiet, till shee come to *Susomen*; that *Noahs* dove, can neuer bee quiet, till it come to the arke; that

mans

mans heart, can neuer be quiet, til it come to God? The reason of it is this. When God created heauen and earth, hee rested not in the heauen, or in any heavenly thing, not in the earth, or in any earthly thing, but onely in man, which is both. A heavenly thing for his soule, & an earthly thing for his bodie. As soone as hee had made man, he kept a sabboth, and rested. Euen so the heart of man, resteth not in the earth, or in any earthly thing, not in the heauen, or in any heavenly thing, but onely in God, which is Lord of both. Lord of heauen and earth: Lord of soule and body. As soone as it cometh to God, & delighteth in him, it keepeth holy day, & resteth. Gods hart neuer resteth till it come to man: mans heart neuer resteth til it come to God. For as God sayes to man, My sonne giue me thy heart (m): so man sayes to God, my Lord giue me thy self. For euen as the heart desireth the water brookes: so longeth my heart, my soule, after thee, ô God. Therefore, ô God, giue me thy selfe. Shew me thy selfe, and it sufficeth (n) mee. For thou onely, O Lord, art indeed, as thou art called in Hebrew *Shaddai*, al sufficient, yea, more then sufficient.

m Prou. 23. 26

n Ioh. 14. 8.

o 2. Cor. 12. 9
p Psal. 84. 13.

q Psal. 73. 24.

*Dulcis ille
amicus qui a-
nimam nutrit.
Nilus.*

* Satiabor
cum apparue-
rit gloria tua.
Psal. 17. 16,

3. Regum 17. 1

(Prou. 13. 1

Esa. 40. 6.

3. Regum 17. 1

sufficient. Thy very grace is sufficient for (o) me. But thou, O Lord, doest giue both grace and (p) glory. Therefore whome haue I in heauen, but thee? and whom haue I in earth, but (q) thee? Thou only giuest grace in earth: so that I haue none in earth but thee. And thou onely giuest glorie in heauen: so that I haue none in heauen but thee. O what a sweet friend is this? What a sweete friend is God, our good friend, which onely feedeth and filleth the (r) heart? Hee onelie feedeth it in earth, & filleth it in heauen: feedeth it with grace, and filleth it * glory. For euerie thing hath a kinde of foode proper vnto it: Offer a Lyon grasse, hee will neuer eate it: offer him flesh, hee will eate it. Why so? Because that is vnnaturall, that is naturall to him. So offer the heart of a Christian, which is couragious and bold as a (r) lyon, offer it all the glorie of the world, which is as the flower of (r) grasse, it is neuer a whit the better. Offer it Christ, who sayes, *My flesh is meate indeed*, then it is satisfied. Therefore one sayes, *The Lyons want and suffer hunger, but they that feare the Lord, want no manner of thing that is good. The Lyons: such Lyons as* haue

delight.

37

have no grace, but grasse onely to feede
vpon, they *want and suffer hunger*. Hungrie
& thirstie, their soule fainteth in (u) them.
But they that feare the Lord: such Lyons as
by faith feed vpon the flesh of Christ, de-
light in the Lord, feede vpon God, they
are fat and well liking, they *want no manner*
of thing that is good. For as the people sit-
ting vpon the grasse, and feeding vpon
the breade, were all (x) satisfied: so
these Lyons are all satisfied, because
sitting vpon the grasse of the world, yea
not onely sitting vpon it, but also trea-
ding vpon it, & trampling it vnder their
feete, they feede onely vpon the bread of
life. For these Lyons can easily conceive
that if at that time five loaves being ble-
sed by our Lord, did satisfie five thou-
sand, then much more our blessed Lord
himselſe, can satisfie euery *heart*. which
hungrereth and thirsteth for him. There-
fore these Lions saue the very fragments
of this feast, & keepe them in their hearts
as in baskets, knowing that all the grasse
of the world, cannot doe them halfe so
much good, as the very least crumme of
Christ: comfort. For so onely on sayes
among the rest; *My soule refuseth,*
delights

u Psal. 107. 5.

x Mark. 6. 39.

y Psal. 77. 4.
Memor fui
Dei, & delectatus sum.

7 Anthon toties
confortaris
quoties recor-
daris. Aug.

comfort: But when I remember God, I am(y) delighted. As if he should say, I haue a Lyons heart in me, my soule refuseth to feed vpon the grasse of the world: it goes against my stomacke: I cannot brooke it, I cannot digest it, thats but a cold confort. My soule refuseth all such comfort. But when I remember God I am delighted. Though I cannot see presētly before me, yet if I doe but remember him, if I doe but meditate of him, if I do but think of him, if I do but dreach of him, I am(=) delighted: though I cannot haue a whole loafe, yet I can get but a fragmēt: if I cā get but a shiue, if I can get but a morsel: If I can get but any little crum of comfort, that falls from the table of the Lord, my heart is sufficiently refreshed and fed. But as God onely feedeth the heart: so God onely filleth the heart. For the heart of man, as for the manner of dyet, it is like the heart of a lion: so for the bignes of it, it is like the hart of the Ibis. Oris Apollo writeth, that the Egyptians, when they would describe the heart, paint that bird, which they cal Ibis. Because they thinke that no creature, for proportion of the body, hath so great a heart, as the Ibis hath. But mee thinkes, they

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they might better paint a man. Because
no creature, no not the *this* it selfe hath
so great a heart as a man hath. For the
eie is neuer filled with seeing, nor the eare
with hearing, and much lesse, the heart
with desiring. But even as the Poets
faine, that the fiftie daughters of king *Danaus*
killing their husbands, are enioyned
for their punishment in hel, to fill a tunne
with water, that is boared full of holes,
which though they labour neuer so
much about it, yet they can neuer bring
it to passe (a): semblably, he that would go
about to fill his heart, with worldly de-
lights, were as good putre water into a
sieve, as we say, for any pleasure hee shall
haue, after all his labour and paines. *Salomon*
having had a long time tryall of
all transitorie pleasures, at length frankly
confessed, that they were so farre from
being a contentation to his heart, that
they were a very great vexation to his spi-
rite. Nay *Alexander*, though he had con-
quered the whole world, yet still he saide
with the King of Spaine, *Non sufficit orbis*:
(b) yea in the ende, hee grew to be very
male content, & found himselfe greatlie
griued, because there were not forsooth,
many

Eccles. 1. 8.

a Vide prover-
bium, Dana-
dum dolium a-
pud Erasmo.

b All the
whole worlde
is not enough
for me.

many more worlds for him to conquer. By which example of *Salomon* and *Alexander*, (though otherwise a heathen,) it doth plainly appeare, that if it had pleased God to haue created as many worlds, as there are creatures in this one worlde, (which he might haue don with the least word of his mouth) yet this infinite number of worldes, which should haue beene created, could not haue filled the verie least heart, of any one man, without the Creator himselfe. This *Oronius* an excellent Mathematician sheweth, who describing the whole world in the forme of an heart, leaueth many voyde spaces in his hart, which he cannot fill vp with the world. For as a circle, can neuer fill a triangle, but alwaies there wil be three empty corners in the Triangle vnfilled, if there be nothing else to fill it, but the circle: so the round world, which is a circle can neuer fill the heart of man, which is a triangle, made according to the image of the Trinity, but alwayes there wil be som empty corners, in the triangle of the heart vnfilled, if there be nothing else to fill it: but the circle of the World. Onely the glorious trinity, filleth the triangle of the

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the heart, and filleth every corner of it, and filleth every corner of it fuller, then it can possibly (e) holde. For, suppose al mightie God should nowe worke a miracle, and giue some one man a hearte, as large, and as huge, not onely as all the hearts of all the men, that ever were, are, or shall bee, but also as all the affections of all the angels, and heavenly powers above; yea I will say that, which shall bee yet much more marvellous, if this one heart were so greate, that it could at one instant, actually containe in it, more corporall and spirituall things, then are in all the deepes beneath, in the vallies, in the mountaines, and in all the heavens above: yet as true as God is in heaven, this so large, and so huge a heart, could not be able to holde the very least part of the perfection of God; but if one droppe of his deitie and glory, were powred into it by and by it would burst in a hundreth pieces, and fly a sunder, as an olde vessel, filled with new wine. O what a wonderfull strange thing is this? what shal we devise to say of it? Tenne thousand worlds, cannot fill one heart: and yet tenne thousand hearts, cannot hold one God. Therefore,

*e Anima nostra
ita facta est capax
maiestatis
eius, quod a se
solo & a nullo
alio possit
impleri
Cum autem
habet se, plenum
est desiderium eius,
& iam nihil
aliud quod
desideret vlt,
ius restat.
August. l. Soliloq. cap. 30.*

d Behold the heavens and the heavens of heavens are not able to containe thee.

1. Reg. 8. 27.

*e Deus maior
est corde no-
stro.*

1 Ioh. 3. 20.

*f Omnis crea-
tura vilescat
ut creator, in
corde dulcescat.*

fore, as much as one heart, is too good and too great, for ten thousand worlds: so much is one God, too good and too great, for ten thousand (e) hearts. So fully doth the Lord, & nothing but the Lord, feede, and fill thy soule, and giue thee all, nay more then all, thy heart can desire. Wherefore, *Delight thy selfe in the Lord, and hee shall giue thee the desires of thy heart.* Thus much for the promise, in these wordes, *And hee shall giue thee the desires of thy heart,*

Now then, deare brother, *Delight*: and not delight onely; but *Thy selfe*, also: and not thy selfe onely; but, *In the Lord*, also: *Delight thy selfe in the Lord*: and againe I say, *Delight*: and againe I say, *Thy selfe*: and againe I say, *In the Lord. Delight thy selfe in the Lord.* O remember, for the loue of God, remember this worthy sentence of an auncient father, (f) *Let all creatures seeme vile vnto thee, saies hee, that onely thy creatour may seeme sweete vnto thee.* *Armistia*, a noble lady, beeing bidden to king *Cyrus* wedding, went thither with her husband. At night, when they were returned home, her husband asked her, how wee

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she liked the Bridegroom, whether shee thought him to be a fayre and beautifull prince or no? Truth, sayes shee, I know not. For all the while I was forth, I cast mine eyes vpon none other, but vpon thy selfe. So basely did this noble lady esteeme of king *Cyrus* beauty, who was the Monarch of the world, in respect of that entire good will & affection, she bare to her husband, which was so great, that her eyes could neuer be from him. And so must we set God alwayes before our eyes, and not once looke aside, or bee enamoured with any gaud of worldly glory, but despise enery blaze of beauty whatsoeuer, that may draw vs from beholding our heauenly husband, and delighting only in him, which is fayrer then the children of men. Saint *Paul* being rapt vp to the third heauen knows not, whether it were with the bodie, or without the body. And because we should marke it well once, he sets it downe twice. That he was rapt vp to the third Heauen, he is sure, that hee heard words which no man can vtter, he is sure, that hee was exceeding delighted in the Lord, he is sure. But whither his body were with him or no, he knows not.

D

So

So much did he forget and neglect, euen his owne body, which is so neere, and so deare a thing, in comparison of that incomparable *delight*, which then he tooke in the Lord. *S. Peter*, seeing but a glimpse of Christs glory vpon Mount Tabor, stood so astonished and amazed with it, that hee was in a sort besides himselfe, whan he was at that time beside Christ. Master, sayes he, it is good for vs to be here. As if he should haue sayd, Now farewell Galilie, and all my goods: farewell fellow Disciples, and all my friends, farewell wife, and al the world: so I may inioy this heavenly sight, and bee continually thus *delighted* in the Lord. Holy *Ignatius*, going to his Martyrdom, was so strangely raniished with this delight, that he burst out into these words, Nay, come fires, come beaasts, come breaking of all my bones, come racking of my whole body, come all the torments of the Diuel together vpon mee: come what can come, in the whole earth, or in hell, either, so that I may enioy Iesus Christ, & may be continually *delighted* in the Lord. And so must thou (deare brother) insult ouer all creatures, and exsult only in thy Creator.

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Thou must contempe all beautie, as *Armenta* did: yea thine owne bodie, as *Paul* did: yea all the world, as *Peter* did: yea thy very life, as *Ignatius* did: and bee content to doe any thing, though it were to bee torne and pulled in a thousand peeces: or for a time, if it were possible, to suffer all the paines which the fiends and furies of hel can inflict vpon thee, so as in the end, thou maiest *delight*, either the Lord in thy selfe, or *thy selfe in the Lord*. Then, then *He shall giue thee*: and not; He shall giue thee onely, but *The desires* also: and not *The desires* onely, but *Of thy heart*, also. *Then he shall giue thee the desires of thy heart*. And againe I say, *He shall giue thee*: and againe I say, *The desires*: and againe I say, *Of thy heart*. *Then he shall giue thee the desires of thy heart*. Then, though thou hast a long time plaid the vnthrif, and wasted all the goods in the world: yet if with the lost childe, thou returne home againe, to thy fathers house, he shall grant thee thy hearts desire, and receiue thee with minstrelsie & dauncing, and all manner of festiuall ioy, & that plenty of bread, which nourisheth euery hired seruant in his house, shall much more feede thee,

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which

which art his louing childe,vnto euerlasting life. Then, though all the leekes and onyons of Egypt, which is the world, haue failed thee: yet, if with Israel, thou depend onely vpon God, he shall distill the dewe of his grace, into thy heart, and lay aside a chosen raine for thee, and cause thee to drinke of the sweete cristall streames of his pleasure, and giue thee to eate of that hidden & heavenly Manna, which no man knoweth, but he that receiue it. Then, though all the clothes and couerings in the world, cannot keep thee warme; yet, if with *Dauid*, thou be a man according to Gods owne heart, he shall send thee that misticall Abishag, which shall comfort thy heart, and make thee hot and feruent in spirit, which shall renew thy strength and make thee young againe, and lusty as an Eagle. Then, though thou have a long time lost thy labour, in seruing *Laban*, which is the world: yet, if with *Jacob* thou returne home againe to thy fathers house, God shall meete thee by the way, and as the Prophet *Osey* speaketh, he shall allure thee as thy paramour, and lead thee into the wildernes, and there speak according

to

to thine owne *heart*, friendly, & lovingly
vnto thee. And euen as louers, are often-
times disposed for the nonce, to take a
fall one of another, the stronger of the
weaker: so God shall wrestle a fall with
thee, as he did with *Iacob*, and yeelde so
much in loue to thee, as that he shal suffer
thee to giue him the fall: and to preuaile
against him. Iesus: what exceeding loue is
this? why we are not euen now, in the
name of God, inflamed with the loue of
God: and wholly rauished with delight in
the Lord? At least wise I maruell, what a
mischiefe many base minded worldlings
meane, that they had rather feed vpo the
buskes of hogges, then the bread of man?
that they had rather eate, the onyons of
Egipt, then the Manna of heauen? that
they had rather lie a cold, frozen & shiu-
ring in sin, then be reuined and cherished
by Abissag: that they had rather take vn-
supportable paine, to serue *Laban*, then
take vnspeakeable pleasure, to serue God?
Fy vpo it: what a vile folly is this? what a
starke madnes is this? what is this els, but
to be euen bodily tormēted, wheras they
might be most spiritually delighted? what
is this els, both to goe out of one hel, into

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another

another bell, wheras they might goe out of one heauen into another heauen? For why do you (beloued) why doe you tell me so much, of I know not what? of a worme, that neuer dieth? of a fire, that neuer is quenched? of a lake, that burneth with Brimstone? of weeping, & gnawing of teeth? Thus I tel you (good christians) and I tell you truely, and God in heauen heares what I say, though you heare me not; I tell you as loud as euer I can; that, to serue sinne so slauiſhly: to please the diuell so wretchedly: to delight in the world so brutiſhly, as many men doe: this is worſe then all wormes: worſe then all fires: worſe then all lakes: worſe then all weeping: worſe then hell it ſelfe. Whereas, on the other ſide, to ſerue God, to please God, to delight in God, to reioyce and ſolace thy ſoule in the Lord, which hath alwaies giuen thee, and will alwaies giue thee, the deſires of thy heart; this is better then all treasures: better then all crownes: better then all kingdomes: better then all immortalitie: better then heauen it ſelfe. This, this it is, which ſhall bring thee, out of one paradise, into another paradise. Out of one paradise in this life,

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life, where thou dost ioyfully, and cheere-
fully serue God, into another paradise in
the life to come, where thou shalt be ho-
nourably and royally serued of God. Out
of one paradise in this life, where thou
doest comfort thy heart, and *delight thy
selfe in the Lord*, into another paradise in
the life to come, where he shal blesse thee,
and *he shall giue thee the desires of thy heart* ;
Through the tender mercies of Iesus
Christ, to whome with the father, and the
holy Ghost, bee all honour and glorie,
power and praise, dignity and dominion,
now and euermore. *Amen.*

FINIS.

English

power and glory, dignity and dominion,
and all honour and glory,
Christ to give us with all his saints
Through the tender mercies of Jesus
our Lord, who is the Father of the poor,
incline to us, where thou wilt have
us to be, into another paradise in
which thou wilt reign, and which thou
wilt call the land of the living, where thou
wilt be crowned with glory and honour
for ever and ever. Amen.

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PRAIER.)

A
SERMON PREACHED
in the Cathedrall Church of Exe-
ter in *August, 1596.*

BY
THOMAS PLAYFERE Professor
of Divinity for the Lady MAR-
GARET in *Cambridge.*



Printed at London by *John Legatt*, Printer to the
Vniuersitie of Cambridge. 1617.

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To

For

peace
King
all a
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from
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To the Queenes most Excellent Maiesty.



Eligion, dread and deare Soueraigne, is an vnmoueable foundation of highest authority and honour. O then how blessed are all wee: how sure and vnmoueable is our peace and ioy? God hauing blessed vs with a King, who in religion and learning excelleth all aline, and his Maiesty with a Queene in due proportion answerable to himselfe. Wherefore as it is our duty to ioyne both in our dayly prayers: so neyther would I separate you in my humble endeauours. For the present felicitie and glorie of this Realme, resteth wholly in his Maiesty, but the future hope to haue these infinite blessings continued vpon vs and all our posterity, euen vnto the worlds end, ariseth from you both, in respect of that most happie royall issue you haue had already, and which
if

Gloriosa in
deum pietas
honoribus re-
giis immobile
est fundamen-
tum Cyrillus
ad Theodof.
de recta fide.

if it please God you may hereafter. Which as
it will be our greatest securitie and comfort: so
that it may bee no danger to your Maiesties
health, especially that which your Highnesse
now goeth withall; we shall continually and im-
pertunately pray and beseech at Gods hands.
And what the power of Prayer is, this short
sermon which I presume to offer vnto your sa-
cred Maiestie, doth in some sort shewe.

Your Maiesties most deuoted,
and obedient subiect,

Thomas Playfere.



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THE POWER OF Prayer.

THE TEXT.

*Aske, and it shall be given you: seeke, and you
shall finde: knocke, and it shall bee opened
unto you.*

Math. 7. 7.



Efore I come to the
particular intreaty of
this text, it will not be
amisse, as I take it, ge-
nerally to obserue
some few things. Our
Saviour, saies not
here, as to one Aske thou, seeke thou,
knocke thou: but as to many, *Aske,
Seeke, knocke.* For it is, *Our father;* though
it be, *I beleene.* A sparke of fire, in the fire,
keeps

keeps fire; by it selfe, of it selfe goes out. A droppe of water in the sea, is safe, being alone, is soone dryed vp. Euen so, in priuate prayer, that small sparke of zeale which is in vs, may quickly bee put out, and that little droppe of deuotion, which is in vs, may quickly bee dried vp: but in publike praier, it is not so. Whereupon *Daniel* ^a requesteth his Companions, *Sidrach, Misach* and *Abednago*, to pray with him. Yea, *Ioel* ^b aduiseeth them, to gather a solemne assembly, and to call the elders, & all the inhabitants of the land, into the house of the Lord, to offer vp prayers vnto God. A three-fold cord, is not easily broken ^c. Now what is praier else, but a cord, wherewith we bind Gods hands, when he is ready to smite vs for our sinnes? Euen as *Esay* complaining to God, ^d There is none that calleth vpon thy name, none that riseth vp to take hold of thee, to hold thy hands, and bind them fast with the cord of praier. But if a two-fold cord, or a three-fold cord, cannot easily be broken, wheras two or three of *Daniels* companions are gathered together in the name of Christ, then much more a hundred fold cord, or a thousand fold

a 2. 17.

b 1. 14.

c Eccles. 4. 12

d 64 7.

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fold cord, cannot easily be broken, when as not onely two or three of vs, haue agreed vpon a petition in earth, but euen *look* solemne assembly, such a solemne assembly as here is, many hundreds, yea many thousands of the faithfull, are gathered together in the house of the Lord, to offer vp praier vnto God. Such a strong cord of praier, as this is, so well willed by so many, must needs most forcibly draw downe from heauen, infinit graces for vs. And therefore our Saviour saies here, not as to one, but as to many, *Aske, seeke, knocke*. So likewise it is not said here, as in the time present, that by and by we obtaine the thing we pray for; but as in the time to come. *And it shall be giuen you, and you shall finde, and it shall be opened vnto you.* For as *Laban* kept *Iacob* a long while from his youngest daughter, whome he loued best, that his loue might be more increased continually: so God oftentimes holdeth vs a while in suspēce, that he may the more sharpen our appetite, and inflame our(e) desire. Because, saies *Gregory*. The more earnestly hee is desired of vs, the more sweetely he is delighted in(f) vs. Wherefore, as a marchant beeing

*e Vr accendatur desideria.
Marial. Epist.
ad Tolost.
Quo anobis
anidius, deside
ratur eo de no
bis suauius
latatur.*

being about to put money into a bagge, & perceyuing the bagge will scarce hold all the money, first stretches out the bag, before hee put in the money: after the same sort, in this case, dealeth God with vs. God knowing that those blessings, wherewith vpon our prayers he purposes to enrich vs, are so great, that our hearts as yet are not capable of them, stayes a while, till afterwards when our hearts are more enlarged, and stretched out like a wide bagge, we may then receyue them, when we are fitter for them. Whereupon the princely Prophet sayes, Lord, I cry vnto thee in the day of time, & thou hearest not, also in the night time, & yet this is not to be thought folly in me. Some perhaps would thinke it a great point of folly, for a man to call and cry vnto him, who stops his eares, and seemes not to heare. Neuerthelesse, this folly of the faithfull, is wiser then all the wisdom of the world. For we know wel enough, that howsoeuer God seeme at the first, not to heare, yet, The Lord is a sure refuge *in due time, in ^h affliction*. First, *in due time*: then *in affliction*. Because, for the most part, in helping vs, God rather respects the

g Psal. 22. 2.
Ita Septuagint.
interpretantur.

h Psal. 9. 9.

of Praier.

5

the due time, then the affliction. So that although, as soone as we pray, he doe not alway presently free vs from affliction, yet if we can be content to wait a while. tarry the Lords leisure, in his due time, he will surely releue vs. And therefore it is saide here, not as in the time present but as in the time to come, *And it shall be giuen you, and you shall finde, and it shall be opened vnto you.*

Now then in this whole sentence, two principal parts would be considered. The first, what we in our praier must performe to God. The second, what God for our praier will performe to vs. What wee in our praier must performe to God, is in these words, *Aske, seeke, knocke. Aske,* with the mouth, *seek* with the heart, *knock* with the hand. What God for our praier will performe to vs, is in these wordes, *And it shall be giuen you, & you shall finde, & it shall be opened vnto you, And it shall be giuen you,* that is for temporall things: *and you shall finde,* that is for spiritual things: *& it shall be opened vnto you,* that is for eternall things, *Aske, seeke, knocke, & it shall be giuen you, & you shall finde, and it shall bee opened vnto you*

E

you

vous prier.

i Cibis potusq;
mibi erit oratio

k Sonora voce
precari.
l, Stiol. 4.

m Esa. 38. 14.

gestures
- prier.

o 62. 6.

you. First we must aske with the mouth. loaking the virgin *Maries* father, going to the wildernesse to pray, saide thus. *Prayer shall bee my meate and (s) drinke.* Wherby it is euident, that as meate and drinke, the naturall food of the bodie, must goe in at the mouth: so on the other side, prayer, the spirituall food of the soule, must goe out of the mouth. Which is the reason, why *Pythagoras* willed his schollers to pray aloud (k). Not that hee thought that God could not otherwise heare, but to teach vs, as *Clemens* noteth (l) that as our dealing with men must bee as in the sight of God: so our prayer to God, must bee as in the hearing of men. *Ezechias* king of the Iewes, witneseth of himselfe, that praying in his sickenes, hee chattered like a young swallow (m). Now we know by that proverbe, which forbiddeth to keepe swallowes vnder the same roofe where we keepe our selues, that no birde is so troublsome for chattering, as the swallow is. His meaning then was this: that as a yong swallow openeth her mouth, and neuer leaues yawning vnto the dam, til shee be satisfied, so he opened his mouth, and as the Prophet *Esay* saies (o) kept no silence,

of Praier.

7

lence, neuer left *asking*, gaue the Lord no rest, vntill he had mercy vpon him. *Balaack* king of the Moabites, speaketh thus (p) Shall this multitude licke vp all that are round about vs, as a calfe licketh vp the grasse of the field? Now we know that a calfe licketh vp the grasse of the fiede with his mouth. The thing the which he feared, was this: least the Israelites should licke vp, that is, ouercome and destroy him, and all his, with the *asking* of theyr mouthes, with their prayers to God, which are called (q) the calues of the lips, even as a calfe licketh vp the grasse of the field. The Church witheth the southerne wind would blow, that her spices might flow forth (r). The southerne wind, is the milde & comfortable spirite of God. The spices are the prayers, the sweet odours of the Saints. So that we wish the Southerne winde would blow vpon vs that our spices may flow forth, when as we wish the holy Ghost would worke vpon vs, that our praier might flow forth. That as God breatheth in his Spirit into vs, by the inspiration of grace: so wee might breath out our spirit vnto God, by the inspiration of prayer. According to

p Num. 22. 4

q Ose. 14. 3

r Cant. 4. 16.

*Spirit of prayer
spices.*

s Pl. 19. 131

t Num. 20. 8.

n^y Can. 8. 13.

that of the Prophet, (1) *I opened my mouth and drew in breath, I drew in breath*, theres inspiration. *I opened my mouth*, theres respiration. So that they which neuer open their monthes to *askes*, are dumbe fishes, which haue liues, and breath not, or else dead Idols, which haue mouthes and speake not, Whereas in truth, every one that hath an eare to heare, ought to heare, & so every one that hath a mouth to speake ought to speake. Speake vnto the rocke, sayes God to *Moses* (1), when the children of Israel wanted water in the wilderness. And after the same maner, when wee want the water of comfort in the wilderness of this world, we must *askes* it of God, we must speake for it vnto the rocke Christ Iesus. For it was his onely request he made to his Spouse, when he tooke his very last farewell of her vpon earth. Let mee heare thy voyce (u). As if Christ should say thus to his church: my dearest, now I am ready to ascend vpon to my Father. Howbeit in the meane while, I will not leave you comfortlesse. But though I shal bee absent from you in body, yet I will be present with you in spirit, alwayes beholding your order of seruice

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of Prayer.

91

service and hearing your praier vnto me. Therefore let vs not hereafter be strange one to another, but let tokens of louing kindnesse passe continually betwixt vs, I will send downe to you my spirit like tongues of fire. Send you vp to me your prayer, like pillars of smoake. And in case you want any thing at any time, do no more, but let me heare your voice, let me by a prayer, as by a letter from you vnderstand it, and you shall haue it. *Aske,* and it shall be given you.

Yet it is not enough for vs, to aske with the mouth: we must also seeke with the heart. For seeking with the heart, hath oftentimes preuailed, without the asking of the mouth. But asking with the mouth, could neuer yet obtaine any thing of God, without the seeking of the heart. Therefore Hierom findeth himselfe greatly grieved, that now and then in praier time his mouth & his mind went not both together, My mind, saies he (*) is wading or walking in this or that galery, or else telling or counting this or that sum of money, or diuers other waies mislead & seduced. This is satā's subtilty, to be then most

H 3

busie

x Aut per porticus deambulans, aut de fenestre cogito. In dialog. aduersus Lucifer.

Ipso tempore, quo eleuare mentem paramus inferri manibus, cogitationibus ad terrena plerumque deijcimus. Amb de fuga ficti c. 1. citante August. contra Sul. 2.

of Praier.

this people drawes neere to me with their
 mouthes, & honour me with their lippes,
 but their hearts are farre from (z) mee.
 What then saies the Apostle? I will pray
 with my breath, or with my mouth: yea,
 and I will pray also with my vnderstan-
 ding, or with my (a) heart. Seeing indeede
 five wordes, though they were no more,
 comming from a well disposed and a
 faithfull heart, are a thousand times bet-
 ter, then ten thousand wordes, which are
 neuer at all vttered, but muttered onely
 and mumbled vp in the mouth. Gods
 promise to his people is this, You (b) shall
 seeke me, and you shall finde mee, because
 you shall seeke mee with your whole
 heart. Gods performance of his promise
 is this, (c) You haue sought mee, and you
 haue found me, because you haue sought
 mee with your whole heart. Therefore
 when thou seekest, *seeke* with thy heart;
 when thou praieſt enter into thy cham-
 ber. Thy lippes are but the chamber
 dore. So that, when thou hast opened the
 dore of thy lips, then thou must enter into
 the very chamber of thy heart. That
 thy praier may not bee an emptie or a
 windie praier, puſt or blowne from the
 lungs,

E 4

III

z Eſa. 29. 13.

a 1. Cor. 14. 15

b Deut. 4. 29.

c Iere. 29. 23.

Jo. 14. 23. 24.

*d Medullarum
sacrificium.
Psal. 66. 15
e Psal. 4.*

*f Dineni cor-
micum.*

g. Sam. 7. 27.

*g Ecclesiasti-
cus, 18. 21.*

h Psal. 11. 1.

lungs, or from the lippes: but a hearty & a pithy praier, a sacrifice which hath marrow and (*d*) fatnes such a Sacrifice as *David* offered, when as hauing first saide, *My heart hath failed* (*d*) *me*. I have lost my heart: anon after he saies, *I haue now*, O Lord, *found my heart* againe to pray vnto thee (*f*). *Salomon* deckt and garnished his temple, before he praied in it: and so be-fore thou praiest, prepare thy (*g*) heart. Be sure thou finde and furnish thy heart, which is the true temple of him, who is greater then *Salomon*. And as that woman that sought her goat, swept ouer all the whole house; so when thou seekest any thing of God, sweepe ouer the whole house of thy (*h*) heart: say with *Manasse*, O Lord, I bow vnto thee, the knees of my heart: seeing thou hast saide, *Seeke ye my face*, thy face, O Lord, doe I seeke: yea, I doe seeke thee with my whole heart, seeing thou hast said, *seeke*, and you shall find.

Yet it is not enough for vs to seek with the heart: we must also *knocke* with the hand. For he that was borne blind, could not with standing both see & say, that God heareth not sinners, but that every one which

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of Praier.

13

which calleth vpon the name of the Lord, must depart from iniquity. So that it is to little purpose, for a man to seeke, though with neuer so faithfull a heart, except also hee *knocke* with a righteous hand. The Heretikes called *Enchirae*, professed to doe nothing else but pray. Because the Apostle exhorteth vs to pray continually. But they did not consider that to pray alwaies, is to serue God alwaies. And that a godly life *knocke* aloud, and is a perpetuall praiser to God. So that professing to pray, and to do nothing els, in effect they did nothing lesse. Seeing as *Theodoros* reporteth of them. They did (b) nothing for the most part, but sleepe. Whereas in *Basils* iudgement, a praiser should bee filled, (i) not with syllables, or good words, so much, as with good works. Which none can doe: who either with these Heretikes, doe nothing at all, or els no good thing at al, but only that which is ill with others. When you shall multiply your prayers vnto me, saies, God (k) I will not heare you, because your hands are full of blood. If a subiect should offer vp a supplication, hauing his hands imbrued in the blood of the Kings sonne,

*h Vt plurimum
dormiunt.*

i Non syllabis
sed factis &
operibus. I. i
k Esa. I. 15.

tell me, I pray you, what thinke you? how would the King take it? would hee grant him his request, trowe you? or rather would hee not be most wrathfully incensed, and enraged against him? And even so doth God take it at our hands, when we *knocke* with bloody & vncleane hands, presuming still to pray, and yet continually crucifying the sonne of God by our sins. Therefore say the godlie, Let vs lift vp our harts with our hands (1.) They say not Let vs lift vp our hearts alone: but let vs lift vp our hearts with our hands. Let vs not only seek with our harts, but also *knock* with our hands: yea even with innocent hands. And another: (2.) Let my prayer be directed vnto thee as incense: and let the lifting vp of my hands, be an euening sacrifice vnto thee. And yet another: I will that men pray euery where, lifting vp pure hands (3.). For as the precious stone *diaceter*, though it haue very many excellent soveraignties in it, yet it looseth them all, if it bee put in a dead mans mouth, so prayer, which is the only pearle and iewell of a Chrillian, though it haue very manie rare vertues in it, yet it looseth them euery one, if it be put into a mans mouth,

unre
X I Lam. 3. 41.

unre
m Psal. 141. 3

unre
n 1. Tim. 2. 8.

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mouth, or into a mans heart eyther, that
is dead in sinne, and doth not knock with
a pure hand. Hence it is that the Church
is sayd to be perfumed with frankinsence
and myrre. (o) By frankinsence is meant a
burning feruency of affection, when as
an enflamed heart seeketh. By myrre is
ment, mortification and dying vnto sin,
when as an vndefiled hand knocketh. As
when the Church sayes, & My handes
droppe downe myrre, & my fingers pure
myrre vpon the handles of the barre.
This is that holy perfume of the taberna-
cle which God appointed to bee made of
pure myrre and frankinsence, of each like
weight. (q) Note that, Of each like weight.
But we for the most part marre it in the
making. For we put into this perfume of
praier whole pounds of frankinsence, but
not a dramme, nay scarce so much as one
graine of myrre. Wee put into it much
frankinsence, much pretence of faith,
much shew of seeking with the heart, but
little myrre, little true mortification, little
holines of life, little sound knocking with
the hand. Nay, that which is most lamen-
table, or rather most detestable of all.
Some are not ashamed in stead of this
pure

o Cant. 3. 6.

p Cant. 5. 5.

q Exod. 30. 34

pure myrre; to put in the verie drugges,
and the dregges of their vile sinnes; which
is the cause why manie a mans praier is so
lothsome, and so odious to God. Where-
as if we would make this perfume, as it
should bee made, according to Gods
prescription, and put in as much of
the myrre as of the frankinsence, of
each like waight; then I assure you, no
pomander which is made of Amber
and Muske, would bee so pleasant to
the nostrills of God, as this Perfume
of Prayer. wherewith the Church is
perfumed, which is made of Frankin-
sence and Myrre. Off frankinsence; in
a heart that seeketh, and myrre, in a
hand that knocketh. When *Moses* pray-
ed in mount Oreb, (r) his handes were
holden vp by *Ur* and *Aaron*. Yea they did
not only hold vp his hands, but also they
held his rod in his hands. Now the rod of
Moses was a figure of the crosse of Christ.
Whereby we are taught, that wee must
not knocke with our owne hands, but with
Moses rodde in our hands, not trusting to
bee heard for the workes of our owne
hands, for our owne merites, but for Christs
mercies. For this rodde of *Moses* is the
crosse

r Exod. 17. 5.

crosse of Christ, the key of *David*, the
 key wherewith *Elias* (*s*) *knockt*, or rather
 indeede he stood not without, knocking
 like a stranger, but with this key of prai-
 er, hee lockt and vnlockt heauen at his
 pleasure. Among them that haue beene
 borne of women, there hath not risen vp
 a greater then *Iohn Baptist*. Not a grea-
 ter. True, Onely the first *Iohn Baptist*, *Elis*
as was as great, as the second *Elias Iohn*
Baptist. For both of them came in one
 and the selfesame spirit, in one and the
 selfesame power. No maruel then though
Elias, being such a holy man, one while
 by turning the key one way, did lock vp
 the whole heauen, another while by tur-
 ning the same key of prayer as much an-
 other way, in the turning of a hand, did
 vnlocke all the doores and windowes of
 heauen, and set them wide open. Why do
 ye maruel at this? Euen we, we our selues
 I say, shall bee able to doe as much as e-
 ner *Elias* did, if wee come in the spirit &
 power of *Elias*, as *Iohn Baptist* did. If we
 haue such a spirite in our heart to seeke
 and such a power in our hand to knocke
 it shall likewise be opened vnto vs. For
 Christ hath sayd here, *Knocke*, and it shall
 bee

s Iam. 5. 17

be opened vnto you. Thus much for the first part, what wee in our prayers must performe to God, in these words, *Aske, seeke, knocke.*

The second part followeth, what God for our prayer will performe to vs, *And it shall be given you.* That's for temporall things. In another place it is sayd, Give, and it shall be given you. Here, Aske, and it shall be given you, So that it is all one with God. We may get as much of him by asking, as by giuing. By asking, that which wee haue not, as by giuing that which we haue. Yet *S. Iames* sayes, (r) you aske, and it is not given you. But the reason followes, Because you aske amisse: For you aske temporall things to consume them vpon your lusts. Now though this be the end which thou intendest, yet thou darest not confesse so much with thy mouth. Therefore then perhappes, thou maiest aske and misse, when as thou dost aske amisse. When as, sayes *Barnard*, (u) eyther thou dost aske from the written word, or else thou dost not aske for the begotten word. Seeing every thing which we aske, as it must be assured and

r 43.

u Aut prater
verbum petis
aut propter
verbum non
petis.

war

warranted to vs by the Scripture, which is the written word; so it must be countenanced and commended to God by Christ, which is the begotten word. Now both these words, written and begotten, presuppose a mouth. Which if they bee in thy mouth, then Gods promise is plaine, Open thy mouth, and I will fill it. Aske of me, and I will ^{give} thee, the heathen for thine inheritance. For the eyes of the Lord, are vpon the righteous, and his eares are in their (x) praier. Hee saies not, their praier is in his eares, but his eares are in their praier, To signifie, that though our praier be so weake, that they cannot pierce through the cloudes, and much lesse enter into the eares of the Lord of Hostes, yet that hee will bowe downe, & incline his eares vnto our praier. So that though our praier cannot bee in his eares, yet his eares shall bee in our praier. A captaine of the host of Israel being cut off by the time, before hee could cut off all his enemies, spake to the sunne, saying, *Sunne, Stand thou still.* This was a temporall thing, euen time it selfe which hee praied for. But there was neuer seene such a day, neither before nor since wherein

x *Aures eius in precibus eorum.* Pl. 34. 16.

Aug. 16.

y Ios. 10. 14.

2. Exod. 8. 13.

wherein the Lord obeyed the voice of a man (y) His praier was not in the eares of the Lord. They went vp to the sunne, and no further. Yet the eares of the Lord were in his praier. For the Scripture saies not that the sunne obeyed, but that the Lord obeyed the voice of a man. To signifie, that not onely God himselfe will yeeld vnto vs, but also if the sunne, or any other of his creatures, should refuse to giue vs our asking, yet that hee will command and compell them also, with himselfe to serue vs. And what man then will not obey the voice of the Lord, seeing the Lord will obey the voice of a man? *Pharaoh*, being plagued with frogs, got the man of God to pray for him, And the Lord did according to the word of *Moses* (x.) And the Lord obeyed the voice of a man. *Moses* did according to the word of the Lord. That is plaine. The Lord did according to the word of *Moses*. That is strange. Yet thus it is. And this it shewes; that if *Moses* will doe according to the word of the Lord, the Lord will doe according to the word of *Moses*. If wee will keepe his precepts, he wil fulfill our praier. Hee will fulfill the desires of them

them that feare him, hee also will heare
their crie, and will helpe them. I haue cri-
ed, saies the Psalmist, because thou hast
heard me (a). One would think he should
haue said contrariwise. Thou hast heard
me, because I haue cried. Yet he saies, I
haue cried, because thou hast heard mee.
To shew, that crying, doth not alwaies
goe before hearing, with God, as it doth
with vs: but that God will not only heare
our crie, but also heare vs before we crie,
and will helpe vs. And that which is most
admirable of all, though it were a thing
which once he purposed neuer to *give* vs,
yet if we aske it, he will reverse & repeale
his owne sentence to pleasure vs. God
once repented him, that hee had made
man, and said, I will destroy man whom I
haue made, from the face of the earth, yet
when *Noah* had built an altar and 'praied
to God (b), The Lord smelled a sauour of
rest, and said in his heart, I will not hence-
forth curse the earth any more for mans
cause. God once was so displeased with his
people, that he said flatly (c) I tel you truly
I will deliuer you no more. Yet whē they
asked a deliuerer of him, his verie soule
was grieved within him, for the misery of
F Israel.

a Psal. 117. 6.

b Gen. 8. 12.

c *Non addam
ultra vi libe-
rem vos.*

¹²
d Iudg. 10. 16.

*2. Sam. 12.
13.*
c 2. Sam. 12.
13.

2. Reg. 20. 6
2. Reg. 20. 6

Israel, and he gaue them *Iephse* to deliuer them from their enemies (d). God once sent *Nathan* with this message to *David*. As the Lord liueth, the man that hath done this thing shall surely die, yet when *David* had asked forgiuenesse, and saide Haue mercy vpon me, O Lord, after thy great goodnesse & according to the multitude of thy mercies, doe away mine offences, God sent the same prophet with a contrarie message (e). The Lord hath taken away thy sinne, & thou shalt not die. God once sent *Esay* with this message to *Ezechias*. Set thy house in order, for thou shalt die, and not liue, yet when *Ezechias* had turned him toward the wall, and wept, and praied, & said, O Lord remember howe I haue walked before thee in truth, and with a perfect heart; God sent the same prophet with a contrarie message, (f) Thus saith the Lord, I haue heard thy prayers; and thy teares, and now behold thou shalt liue and not die. Then did the king reioye in thy strength O Lord, exceeding glad was hee of thy saluation. For thou didst graunt him his owne desire, and didst not deny him the request of his lips. Hee asked

asked life of thee, and thou gauest him a longer life, euen fiftene yeeres longer. As also here thou doest promise vs, both for this life, and for all temporall things concerning this, yea though it bee a thing, which once thou hadst purposed neuer to giue vs, *Aske, and it shall be giuen you.*

Yea, not onely God will giue you temporall things, but also *you shall find spiritus* all things. Yet the Church sayes, (g) I sought him whome my soule loued: I sought him, and I found him not. But the reason goes before, because she sought him in her bed: she sought him not with her heart. My soule loueth him, sayes she: yet at that time her heart loued her bed better. Therefore sayes *Augustine (h)* Seeke what you seeke, but seeke not where you seeke. Seeke Christ: thats a good what. Seeke what you seeke. But seeke him not in bed. That is an ill where. But seeke not where you seeke. *Moses* found Christ, not in a soft bed, but in a bramble bush. So that the bed is no fitte place to finde him in, who had not where to rest himselfe. But go into the garden among the bramble bushes, and there you shall finde

F 2

him

g Can. 3.1.

*h Querite
quod queritis;
sed non ubi
queritis.*

*Raymond
But of the
St. Paul 125*

Math. 11. 29.

Job 22. 1. k Prou. 2. 5.

Isay. 55. 6.

Mal. 65. 1.

him not sleeping, but sweating dropes
of blood for your redemption, and cal-
ling you to him, (i) Come vnto mee all
you that labour, (not you that lye a bed,
and are secure, but you that labour) and
are heavy laden, and I will refresh you.
Take my yoke vpon you, and you shall
finde rest for your soules. If you seeke rest
with your hearts, with your soules, you
shall find rest for your soules, and that rest
also, which is not to be found in the bed
of pleasure, but in the yoke of Christ. If
thou seekest for this spirituall rest, as for
siluer, and search for it, as for treasures, (k)
then shalt thou vnderstand the feare of
the Lord, & find the knowledge of God.
Therefore seeke the Lord, not in the bed
of sensuality, but where he may be found.
And seeke the Lord while hee may bee
found (l) Or rather indeed, though not
in what place soeuer, yet at what time so
euer wee sinners seeke, we shall be sure to
finde him, that sayes, I am found of them
that sought mee not (m). So that no man
seeking God, shall returne with a *Non est
inuentus*: but we that haue erred and strai-
ed like lost sheepe, shall find him, or ra-
ther wee shall bee found of him before
we

we seeke him. And that which is most wonderfull of all, we shall not onely finde oftentimes before wee seeke, but also we shall finde much more then wee seeke. That good *Centurion* (u) sought onely one word, *Dic verbum*, sayes he, but he found more. Christ vttered not onely one word whereby his seruant was healed. But also very many words, wherein hee gaue him selfe a most singular praise and commendation for his faith. *Dymas* the thiefe on the right hand (o) sought onely to bee remembred, when Christ should come into his kingdome, but he found more. What talkest thou of beeing remembred, sayes Christ, as though thou shouldst be farre from me out of my sight? Tush man, I will doe more for thee then so? Thou shalt not onely bee remembred, but thou shalt bewith me. And why saies thou whē I come into my kingdome? as though it would be a long while first? This very day shalt thou be with me in my kingdom: *this day thou shalt be with mee in Paradise*. That needy man in the Gospel (p) sought onely to borrow three loaves, but he found more. God his good friend, bad him welcom at midnight, and did not only lend him, but

n Math. 8. 8

c Luk. 23. 42.

p Luk. 1. 19.

q. 2. Cro. 1. 1.

frankely and freely giue him, not onely three loaues, but as many as he needed, *Hee gaue him as many as he needed.* Salomon (q) sought onely wisdom, but he found more. Seeing he sought first the kingdom of God, and the righteousnesse thereof, all other things besides, were added vnto him. Wherefore if any man want wisdom, or any such spirituall thing, let him with Salomon seeke it of God, and hee shall finde it. Yea we shall finde infinitely aboue measure, more then we seeke, or can deuise to seeke of him that saies, *Seeke, and yee shall find.*

r Luc. 13. 24

Yea, not onely you shall finde spirituall things, but also it shall be opened vnto you, that for eternall things: yet we read that some began to knocke, saying, (r) *Lord, Lord, open vnto vs.* and it was not opened vnto them. But the reason is euident elsewhere. Because they did not knock with their hands. They had, I grant Lampes in their hands, but they had not oyle in their lampes. So that all their knocking was but as a sounding brasse, or as a tinkling cimball. Whereas if wee would knocke to purpose indeed, the way were, as Christ teacheth vs elsewhere, not to crie, Lord, Lord,

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Lord, but by setting to our hands, to doe
and worke the will of our heavenly fa-
ther. Loe yea, saies *Cbristologus*, (s) howe
loath our good Lord is to deny vs any
thing, seeing though hee were neuer so
much disposed to keepe vs out, yet here
he teacheth vs away, how we may breake
open the dores, and presse in vpon him,
and get the kingdom of heauen whether
he will or no, by the violence and force of
faith from him. For there is a great diffe-
rence betweene *Dines* and God, though
there be a great agreement betweene *La-
zarus* and vs. *Lazarus* (s) was a beggar full
of sores: so are we all by nature beggars,
standing without, and knocking at the
doore. Yea, his body was not so full of
sores, as our soule is of sinnes. *Lazarus* de-
sired to be relieued with the crummes of
bread, which fell from the rich mans
board: so haue we all neede, God wote,
to be refreshed with the crums of mercy,
which fall from our masters table, yet in
one respect we are better then *Lazarus*.
In that it was his hard happe, to knocke
at the doore of a cruell, a wretched, a mi-
serable caitiffe, who could see no time to
open vnto him. But we knocke at the dore

*En quam ne-
gare nollet,
qui sibi etiam
neganti, quali-
ter extorque-
retur ostendit.*

t Luk. 16 20

u Act. 3. 2.

x Psal. 44. 23.

y Psal. 12. 5.

of a most kind, a most liberall, a most mercifull father, who as soone as he heareth vsrapping with a linely faith, which worketh by charitie, hath no power to keepe vs out any longer: but presently he *openeth* vnto vs. And euen as S. Peter, (u) when he saw that lame cripple lying vpon the ground, crauing an almes, at the beautifull gate of the temple, said vnto him, Siluer and gold haue I none, but such as I haue, health, and recoverie I giue thee: so Christ, when he seeth vs lying prostrate, groueling on the ground before him, & knocking for an almes at the beautifull gate of his holy temple, by and by *openeth* vnto vs, and giues vs not siluer or gold, or any such corruptible thing, but health and saluation to our soules, and all the inestimable riches of his glorie, & all the eternall treasures of his kingdome. O that some of you would a litle trie whether this be true which I say or no! that you would bouce as hard as euer you can, at this beautifull gate, & say with the Psalmist (x) Arise, arise, O Lord, why sleepest thou? I warrāt you, you should heare him answer you in another Psalm. (y) Now for the pitifull cōplaint of the pore, I wil arise, saith

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saith the Lord; I will sleepe no longer, I will arise and *open* vnto them. So it was *opened* to the poore (z) Publican. He went vp to the temple to pray, and when hee came thither, hee knocked his breast and said, Lord, be mercifull vnto me a sinner. Therefore the dore of mercie was *opened* vnto him, and he went home, even into heauen his long home, more iustified in the sight of God, then that other which iustified himselfe. So was it *opened* to S. Steuen (a) He was brought out to be stoned. But when hee came forth, the very stones could not knocke him so hard, as his praier knockt heauen gate, when as he said, Lord Iesus let me in, Lord Iesus receiue my spirit. Therefore the gate was *opened* vnto him. Hee saw the heauen opened, and Iesus standing at the right hand of God, where hee within a while after, should sit himselfe. So was it *opened* to King (b) David. He knockt very importunely, not like a petitioner, but like a comander. Lift vp your heads, o ye gates, & beye lift vp ye everlasting doores, that the King of glory may come in. Open vnto mee the gate of the righteous, that I may enter in & praise the Lord. And whē the

z Luk. 18. 13.

a Act. 7. 56.

b Psal. 118. 19.

c AA. 16. 26.

the gate was *opened*, as hee was entring in, he pointed to it, and said, This is the gate of the righteous, the iust shall enter into it. So it was *opened* to S. *Paul*. (c) He was cast downe into the very lowest dungeon. All the chaines of darknes, and euen hell it selfe, could not haue held him fast, then that dungeon did, yet at midnight, when he praied and knockt, suddenly all the prison dores flew open, yea all the dores of heauen likewise stood open, and that which is most marvellous of all, they stood so wide open, that not onely S. *Paul* himselfe went in, but also *Stephanas* the iayler, and his whole household, whome hee at that time conuerted and baptized, did enter in with him. So that all, all eternall things are ours, & nothing nothing can preuaile against vs, if wee knocke as we ought. Not the brazen gates of hell to shut vs in, nor the golden gates of heauen to shut vs out. For Christ hath saide here, Knocke, and it shall be opened vnto you. Thus much for the second part, what God for our praier will performe to vs in these words, And it shall be giuen you, and you shall finde, and it shall be opened vnto you.

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Now then my deare brethren, giue me
 leaue, I beseech you, to speake vnto you,
 me, I say, that am the seruant of God, and
 your seruant for God, as *Naaman* the Sy-
 rians seruants sayd vnto him. Father, say
 they, if the Prophet had commaunded
 thee a great thing, wouldst thou not haue
 done it? how much more, then when hee
 sayeth vnto thee, Wash and bee cleane?
 Brethren, I say, if he that is more then a
 Prophet, had commaunded you a great
 thing, would you not haue done it? how
 much more then when hee sayeth vnto
 you, Wash and be cleane, Aske, and it
 shall bee giuen you? Hee desires to be de-
 sired. And he hath not his owne will, ex-
 cept we haue ours. But we may haue what
 we will for asking, God doth ask no more
 of vs, but onely that we would vouchsafe
 to aske him. Doe no more sayes he, but
 aske and haue: Doe no more bur seeke,
 and finde: Doe no more but knocke, and
 enter in. O how easily, and yet how pow-
 erfully doth prayer worke? It ouercom-
 meth all Beastes, The *Leviathan*, the
 strength of all Gods creatures, was so
 subdued by prayer, that whereas other-
 wise he might haue beene a gulf to swal-
 low

h. 22. p. 129. f. 1. g. 1.

lowe vp *Ionas* quicke, and for euer to deuour him, hee became a shippe to saue him. It ouercommeth all men. *Jacob* giueth *Ioseph* one portion above his brethren, which he got of the Amorites, by his sword and by his bow. But the Chaldee Paraphrast translates it. *By my praier, and by my supplication.* Which translation proueth, that prayer is the sword, and supplication is the bowe of a Christian, wherewith he subdueth all his enemies. It ouercommeth the Diuell himselfe. Prayer and fasting are the chiefest means to cast him out. If we resist him by praier, he will flie from vs. Yea the most lilly beast in all the Forrest, is not so much affrighted and amazed, when a Lyon roareth, as this cowardly beast the diuell is daunted and terrified, when a Christian prayeth. What shall I say more? It ouercommeth him that cannot be overcome, making the Virgins sonne stoupe downe, and condescend vnto vs. I pray thee let mee goe sayes he, to one that wraisted with him all the night long by praier. If thou wilt bee a suter to God, God will bee a suter to thee. If thou wilt pray vnto God God will pray vnto thee. I pray thee sayes he

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he, let me goe. But what doth Iſraell an-
ſwere? I will not let thee go, except thou
bleſſe me. No will? It is not belike now
as God will, but as man wil. God is taken
captiue by prayer, and become a priſoner
to man, and ſtands at his curteſie, who
ſayes, I will not let thee goe, except thou
bleſſe me. And that which is more then
all this, if more may be, praier overcom-
meth God, not onely being well pleaſed
as he was with Iſrael, when any child may
deale with him, but alſo being diſpleaſed
as he was with the Iſraelites, whē no man
may come neere him, whē his wrath burneth
as fire, ween he thunders from hea-
uen, and teares rhe cloudes in peeces, and
cleaues the rockes aſunder, and ſhakes
ſand & ſea together, and makes the whole
earth in a trembling fitte of feare, flie a-
way from him. Yet if ſome *Moses* doe but
ſtand vp in the gap and pray, all this om-
nipotent power ſhall come to nothing:
God ſhall not be able though he be neuer
ſo angry, to enter vpon the breach, but
praier ſhall haue the victorie, and get the
cōqueſt of him. Wherefore beloued, once
again I ſay, let vs alwayes intrench our
ſelues within this invincible bulwarke of
prayer.

prayer. Our whole life alas, as wee have made it by sinne, is most miserable. There is no man aliue, if hee had known before hee was borne, what miseries would haue befallen him in this life, but would haue wished I warrant you, with all his heart, that which was the Wombe of his birth, had beene the tombe for his buriall. But in all the calamities of this life, our onely comfort is prayer. In all the afflictions of this life, our onely fortresse is prayer. Prayer, whereby wee are oftentimes in spirite with the Apostle, rapt vp into the third heauen, where wee that are otherwise but Wormes, walke with the Angels, and euen continually talke with God. Hence it is, that holie men and women in former times, could neuer haue enough of this exercise. *Nazianzene* in his Epitaph for his sister *Gorgonia* writeth, that shee was so giuen to prayer, (e) that her knees seemed to cleaue to the earth, and to grow to the very ground, by reason of continuance in prayer. *Gregorie* in his Dialogues writeth, that his aunt *Trasilla* beeing dead, was found to haue her elbowes as hard as horne. Which hardnesse she got by leaning

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ning to a deske, at which shee vsed to pray. *Ensebins* in his historie writeth, that *Iames* the brother of our Lord, had knees as hard as camels knees, benumbed and bereaued of all sense and feeling, by reason of continuall kneeling in praier. *Hierom* in the life of *Paul* the Eremit, writeth, that he was found dead, kneeling vpon his knees, holding vp his hands, lifting vp his eies (f). So that the very dead corps seemed yet to liue and by a kinde of religious gesture to pray still vnto God. O how happy and how blessed, was that soule without the body, when as that body without the soule was so deuout. O that wee may bee, that wee may bee likewise, so happie and so blessed as this holy man was, that wee may depart hence, in such sort as he did, that is, in such sort as Christ did, who died in praier, saying, *Father, into thy hands I commend my spirit*, that our Lord when he commeth, may finde vs so doing, that when wee shall lie vpon our death-bed, gasping for breath, readie to giue vp the ghost, then the precious soule of euery one of vs, redeemed with the precious blood of Christ, may passe away in a praier,

f Etiam cadaver mortui officioso gestu precabatur.

*17th of Feb
1649*

The power of praier.

prayer, in a secret and sweete praier, may
passel say, out of *Adams* body, into *A-*
brahams bosome; Through the tender
mercies of Iesus Christ, to whom
with the Father and the Holy
Ghost, be all honour and
glory, power and praise,
dignity and domi-
nion, now and
euermore.

Amen.

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THE SICK-MANS COVCH.

A
SERMON PREACHED
before the most noble Prince
HENRIE *at Greenewich,*
Mar. 12. An. 1604.

BY
THOMAS PLAYFERE Professor
of Divinity for the Lady MAR-
GARET *in Cambridge.*



Printed at London by *John Legatt*, Printer to the
Vniuersitie of Cambridge. 1617.

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TO THE RIGHT
Honourable my very
good Lord, Sir Edward
Denny, Knight Baron of Wal-
tham, grace and
peace.



Right Honourable, being
appointed to preach the
last Lent, I deliuered so
much as filled vp the or-
dinary time of an houre:
but that was scarce halfe
this Sermon. I uttered no
more, to auoid the offence of the hearer; I write
no lesse, to procure the profit of the reader. For
as tediousnes without regard of due time, espe-
cially in so high a presence, soonest offendeth: so
silence, where the reader may peruse more or
lesse at his pleasure and leisure, best of all dis-
satisfieth. Therefore I thought good in publishing
this Sermon rather to enlarge it to the com-
prehension I had conceined and meditated in
my minde, then to scant it according to that
strict compasse of time which I was tied to in
the pulpit. For by this meanes all that will

The Epistle.

vouchsafe to looke into it, may make their profit thereby. They which were present by uttering the whole, whereas they heard but halfe: they which were absent, by hearing the preachers meaning, though they bee vnacquainted with his affection. And yet perhaps it may please God to blesse this poore exercise to diuers heauenly minded men in such sort, as they may take occasion by some things here intimated, not only to conceive more then they find directly specified, but also to be more diuinely inspired & sweetly affected, the it pleased God to vouchsafe mee of his grace, either at the preaching or penning of it. Howsoeuer, seeing this discourse exhorteth principally to repentance and patience in the time of sicknes, & to a preparation of our selues by a good life vnto a happie death, which is a doctrine most necessarie in this great mortality, that hath lately bin, and is yet feared: especially also for that the greater part of it I neuer preached any where, but onely penned in my study, I thought my selfe so farre bound in duty to this blessed Church wherein we liue, as not to hide it in a napkin, but according to the Apostles rule, if I haue found comfort my selfe by some meditations here opened, then to comfort them that are afflicted by the same comfort wherewith

wee

Dedicatorie.

we our selues haue bin comforted of God. And
bethinking mee of one vnder whose protection
it might passe in publicke, I thought best to
make bold with your Lordship. For though all
sorts peraduenture may bee fitted with some
thing or other in this plaine sermon, which they
may make use of, yet those I am sure will canne
me most thanke for my well meaning endea-
uour, which haue had most experience and
triall of Gods louing mercie in this kind. Now
your good Lordship haue bin deliuered more
then once or twice from dangerous sicknesse,
haue learned such patience, such meeknesse,
such vnfeined repentance, such true mortifica-
tion: such assurance of Gods lone, such confi-
dence in Christ, such other good vertues of a
right sanctified spirit, by this fatherly visitati-
on of the Lord which is not wanting, eueroften-
times to his dearest childrē, as you could neuer
haue learned, at least wise in the same mea-
sure, in healt. Besides, I haue bin so especially
beholding to your honour, euensince you were
first of S. Iohns colledge, that I could not satis-
fy my selfe with the inward duty and thank-
fulness towards you which I haue euersaith-
fully laid up in my breast, except I also shewed
the same by some such outward testimony, as
might cleare mee to you and the world of un-

The Epistle.

gratefullnes, Wherefore I doe so presume to dedicate this small labour to your good acceptance, as wthall I heartily desire all those that shall receiue edifications hereby, to pray together with me for the continuance of your Lordships good health and wellfare, that long you may tarry in this world enioy this your late honourable addition; and all other good gifts of God; and fauours of our gracious Soueraigne to the benefit of this Church, and commonwealth. From Cambridge the 28. of Iune, 1605.

Your Lordships euer
to command,

Thomas Playfere.

The quotations in the margent with figures, were, or should have bin, delivered at the preaching: the rest with letters, are only for the printing.



THE SICKE *Mans Couch.*

PSAL. 6, VER. 6.

I water my Couch with my teares.



Nothing is more delightfulsome then the service of God, and loue of Vertue: nothing more full of griete & sorrow, then sinne, Gods commaundements are not heauie (a) yea, his yoke is easie, and his burden light (b.) On the other side, how deeply sinne woundeth the very conscience, the Heathen Orator confesseth, saying, I will not buy repentance so deare (c.) Agreeable to that of the Apostle, What fruite haue you of those things, whereof you are now ashamed?

G 4

a 1. Ioh. 5. 3
b Mat. 11. 30.

c Non eman
tanti panisere
Demosib.

d Rom. 6. 21

e Exod. 5. 14.

f Esa. 57. 20

g Epist. Iud. 13

h 1 Tim. 6. 9.

i Rev. 14. 11.

k Sap. 1. 11.

l Math. 10. 20

m Ier. 9. 5.

med? For the end of those things is death (*d.*) Looke how the Israelites wearied themselves in clay and bricke, without any profite or reward; nay when they had done their very best, they were by *Pharaos* Taskemasters well beaten for their paines^e: Euen so the world, the flesh, the diuell, as rigorous taskemasters incite men to sinne, but all the reward they yeeld them, is onely mortall & immortall griefe. And as the sea roareth & foameth, and neuer is at rest^f, after the same sort, the wicked are like the raging sea, foaming out their owne shame^g, and neuer rest, till hauing made shipwracke of faith^h, they bee drowned in perdition and destruction. They which worship the beast, haue no rest day nor night (*i.*) Now what beast so cruell as sinⁱ which not only killeth the body, as a beast doth but slayeth the soule^k, yea, it destroyeth both body and soule in hell^l. Therefore this indeed is the beast, which deprieth all those that serue it, of liberty and rest. Of whome the Prophet *Jeremie* writeth thus, ^m They haue taught their tongues to speake lyes, and they take great paines to doe wickedly.

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The sickemans couch.

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This, holy King *David* had good experience of. Namely, that in sinne, there is nothing but sorrowes and paines, For lying here sicke in his bed (1.) and feeling this same sicknesse to bee a stroke of gods heauy hand for his offence, hee cries God heartily mercy and sayes. Have mercie vpon me, O Lord, for I am weake : O Lord heale me, for my bones are vexed. My soule also is sore troubled, but Lord how long wilt thou delay? Now that his soule is sore troubled, he proueth in this present verse, I am wearie of my groanings, euery night I wash my bed, & water my couch with my teares. The soule must needes be sore troubled, which is so grieuously tormented. Especially in the wordes of my Text, by three notable amplifications, he sheweth how serious and sincere his repentance is. First, saies he, Not onely I wash, but also I *water*: secondly, Not onely my bed, but also my *Couch*: thirdly, not only with my groanings, but also with my *teares*. *I water my couch with my teares.*

These will be very godly and ghostly meditations. The rather, in this time of Lent. Onely the worst, I doubt, will bee mine.

Hereupon I entitle this Sermon. The sicke mans Couch.

I In the sermon intituled
The meane in
mourning.

m Cant. 4. 2.

n Gen. 30. 38.

o Pl. 119. vlt.

p 1. Reg. 7. 38

mine. For that hauing discoursed at large of this doctrine elsewhere (1.) I can not now cull out the choicest matter, but must bee faine to gather together such fragments as were then left. *I water my couch with my teares.*

The first amplification is in this word, *I water*. Not onely *I wash*, but also *I water*. The faithfull sheepe of the great Shepheard, goe vp from the *washing* place euery one bringing forth twinnes, and none barren among them (m.) For so *Iacob* sheepe hauing conceived at the watering troughes, brought forth strong & part-coloured lambes (n.) *David* likewise who before had erred and strayed like a lost sheepe (s,) making here his bed a washing place, by so much the lesse is barren in obedience, by how much the more hee is fruitfull in repentance. In *Salomons* temple stood ten Caldrons of brasle, to wash the flesh of those beafts which were to be sacrificed on the Altar (p.) *Salomons* Father, maketh a *water* of his teares, a caldron of his bed, an Altar of his heart, a sacrifice, not of the flesh of vireasonable beafts, but of his owne body, a living sacrifice, which is his reasonable seruicing

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of God (9.) Now the Hebrew word (4) here vsed, signifies properly, To cause to swimme, which is more, then simply to wash. And thus the Geneva translation readeth it, I cause my bedde euery night to swimme, So that as the Priests vsed to swimme in the molten Sea (5,) that they might bee pure and cleane, against they performed the holy rites and seruices of the temple : in like manner the princely prophet *washeth* his bedde, yea hee swimmeth in his bedde, or rather hee causeth his bedde to swimme in teares, as in a sea of griefe and penitent sorrow, for his sin. Neither were this so much to bee wondered at, but that he frames the amplification thus, Not onely I *wash*, but also I *water*. Watering in Scripture is attributed to sundry things. The holy Ghost watereth. Except a man bee borne againe of *water*, and of the holy Ghost (r) because the holy Ghost purgeth & cleanseth like water. The word watereth. *Paul* planteth, *Apollo* watereth, but God gives the increase (s.) Baptisme watereth. Which was prefigured in the *water* of Noahs flood (t,) and more plainly in the *water* that came out of Christs side (u) Repentance

q Rom. 12.1.

(4) *Askeh.*(5) 1. Reg. 7.
27.

r Iohn 3.5.

s 1. Cor. 3.6.

t 1. Pet. 3.21.

u Ioh. 19. 34.

6 Gen. 2. 10.

x Pl^o, 119. 130y Pomponius
Mela.

z Ierem. 9. 7.

a Psalm. 16. 7.

7 Amsele

b Bucerus-Tre-
mellius, & alii

penitance watereth. As in this place, I water my couch with my teares. Out of Eden went a river to water the garden (6) but *Dauids* eyes gush out many rivers of water (x,) to water his couch with his teares. As in Sicilia there is a fountaine called *Fons Solis*, out of which at midday when the sunne is nearest, floweth colde water, at midnight when the Sunne is farthest of, floweth hot water (y:) so the Patriarch *Dauids* head is full of water (z) and his eyes a fountaine of teares, who when hee enioied his health, as the warm sun shine, was colde in confessing his sinnes, but being now visited with sicknesse, his reines chastising him in the night season (a;) is so sore troubled and withall so hotte and so feruent, that euery night hee washeth his bedde, & watereth, nay euen melteth his couch with teares. For this Hebrew word (7,) is diuersely translated also as well as the other. The best learned interpreters (b) translate it *Liquefacio*, I melt. And then the meaning is, I water my Couch so thoroughly, that I make it melt with my teares. We see yce and snow swim a while in the water, but anon after they melt

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The sicke mans couch

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away: right so the holy kings heart in
middest of his breast is even as melting
waxe (6,) yea his very couch beeing ren-
fied and steeped in teares, melteth away
as snowe before the sunne. Neither yet
doth hee thinke himselfe cleane enough
for all this, but still bewailing his offence,
heesaies with blessed *Iob*, (8) Though I
wash my selfe with snowwater, and purge
my hands most cleane, yet shalt thou
plunge mee in the pitte, and mine owne
cloaths shall make me filthie.

Hence wee may learne two special
points for our instruction. One is, that
our repentance must bee continuall. For
the Psalmist hauing said before, (9) I
haue been weary of my groanings, addes
hereat the last, (10) *I will water my couch
with my teares.* I haue bin weary; and, I
will be weary. or, I haue watered, and I
will water: implies a perpetuity of re-
pentance. Wee read it commonly in the
Psalme thus: The mouth of all wicked-
nesse shall be stopped (4.) Which is true,
first in this life: where seeing before their
eyes so many examples of Gods provi-
dence & protection ouer his children, if
they will not praise him, yet they shall be
enforced,

c Psa l. 22. 14.

(8) Iob. 9. 30.

(9) *Laboravi
in gemitu meo
(10) Stratum
meum rigabo
vulg.*

a Psa l. 107 42.

b Mat. 22. 12.

c Kapherzab.

Hebr.

Itheaſſemath.

Chald.

Om̃is iniqui-

tas contrahit os.

ſuum Muſcul.

Oppilabit in

margine, Oppi-

laui Pulg.

d Verſ. 17.

e Verſ. 11.

f Verſ. 34.

forced will they nill they, at leaſt wiſe to hold their peace, and not blaſpheme him. Then at the day of iudgement. For that gueſt, who when the king asked him, why he wanted a wedding garment, was altogether ſpeechleſſe (b), though hee be but one, yet is a patterne of all, and ſheweth what a pitfull caſe all the wicked ſhall be in at that day, when their mouthes ſhall be ſtopped, hauing not a word to ſay for themſelues. But it might as wel out of the originall bee tranſlated thus; (c.) The mouth of all wickednes is ſtopped. For fooliſh men are plagued for their offences, and becauſe of their iniquities (d). Becauſe they rebell againſt the words of the Lord, and lightly regard the counsell of the moſt high (e). Therefore many times their fruitfull land maketh hee barren for the wickednes of them that dwell therein (f). Yet ſo fooliſh are they, that they will nor once open their mouth to confeſſe either their owne wickedneſſe, or Gods goodnes. Their mouthes are ſo ſtopped, that they will neither cry to the Lord in their trouble, that ſo they may be deliuered from their diſtreſſe, nor yet when they are deliuered, praife the Lord for

his

The sickemans couch.

9

his goodnesse, and declare the wonders
that hee doth for the children of men.
The stopping of their mouth then, is a
double, both sinne in them, and punish-
ment to them. A double sinne, because
they open it not, to crie vnto the Lord
for deliuerance, or to reioyce in the
Lord, and to praise him after deliuerance.
A double punishment, because for their
not praying God, their mouthes shall be
so stopt that yet they shall not blasphem
him; and for their not dispraising them-
selves, and confessing their sinnes, and re-
penting, and crying to God for pardon,
they shall haue nothing, though they
would neuer so faine, at the last to say for
themselves. Whereby we see that wicked
mens mouthes shall be stopped, because
they haue bin stopped. Seeing if they had
bin open in this life to accuse their owne
selues for their sinnes, then they should
be open also at the day of iudgement, be-
ing excused by the Lord. But, because
they haue bin stopt here to couer their
sinne, therefore they shall be stopt here-
after to discover their shame. Now if the
wicked shall haue hard happe hereafter,
when their mouthes shall be stopped, be-
cause

The sicke mans couch,

*a Dr Pæni. remea. In fine
b Omnium
notarum pec-
cator
c Et nulli rei
nisi pœnitentia
natus.*

*d In Psa. 135.
Quod peccan-
dum semper sit,
confitendum.
e Sed quia
peccati veteris
& antiqui v-
tilis sit inde
fessa confessio.*

cause they haue hard hearts here, where their mouthes haue been stopped: then consequently the godly must at no time stop, eyther their mouthes from confessing, or their eyes from bewailing their sinnes. *Tertullian* (a) sayeth of himselfe that hee is (b) a notorious sinner (c) and borne for nothing but for repentance, he that is *Omnium notarum peccator*, soyled with every sinne, must be *Omnium notarum pœnitens*, as soyled every houre of his sinne. And he that is borne for nothing but for repentance, must practise repentance as long as he liues in this world, in to which he is borne. Not sayes *Hilary*, (d), as though wee should continually sinne, that we might continually repent (e,) but because it is very behoofefull for vs, that that sinne, which we know well is already released by the Lord, should yet still be confessed by vs. For by this meanes, the merites of Christ are continually imputed vnto vs, which wee by our sins had iustly deserued to bee deprived of: & moreouer, though in some sort we be sure of pardon already, yet the daily exercise of true repentance maketh our vocation and election more & more sure

The sicke mans Couch.

11

sure vnto vs (e.) In this sense the Psalmist
sayes againe (19.) I will acknowledge my
sion, and mine iniquity. I haue not hid,
I haue not stopt my mouth, and I will
not stop my mouth: I haue not hidde
mine iniquity, and I will not hide mine
iniquity; a continuall repentance. As it
is here also, I haue bin weary, and I wil be
wearie, I haue watered, and I will water:
I water my couch with my teares.

The other point which we may hence
learne, is this, That our repentance must
alwayes be ioyned with a purpose of new
obedience. I haue bin wearie of my groa-
nings, saies hee, that he is sure of, and that
that is past. But though he haue bin wear-
ie, yet indeed he is not wearie, seeing he
purposeth twice as much as hee hath per-
formed. For, for one performance *Labo-
rans*, that is past, here are two purposes.
Lanabo, and *Rigabo*, that are to come. I
haue done it already, sayes he, so, so, but if
I liue longer, I will doe it oftner, and bet-
ter. I will wash my bed, and *I will water my
couch with my teares*. So that the greatest
righteousnesse of the saints in this life,
consisteth rather in a dayly deploring of
their sinnes, and in a faithfull purpose to

H

amend

e 2. Pet. 1. 10.
19. Psalm. 32. 5.
Natus faciam
non abscondi.

The Sickemans Couch.

f Nostra iustitia tanta est in hac vita, ut potius Peccatorum remissione constet, quam perfectione virtutum. *August.*
de Ciuit. Dei. l.
19. c. 27.

20 Rom. 7. 19

g Aa. 9. 15

amend, then in any eminent and absolute perfection (f.) Not that we ought to serue God by halfes as it were, with purposes and intents, but that hereby the vnperfittnes of our obedience may appeare, which though it be as much as wee can doe, considering the weaknes of our abilitye, yet it is not halfe so much as wee ought to doe, considering the excellencie of Gods law. Wherefore I shew now, not what should be, but what is, because the best obedience of ours that is, is not so much as the least part of that which should be. Harken I pray you attentively to that which S. Paul writeth (20,) To will is present with me: but I finde no meanes to performe that which is good. For the good which I would doe, that do I not: but the euill which I would not doe, that doe I. Now if I do that I would not, it is no more I that doe it, but sinne that dwelleth in me. Where the Apostle plainely distinguisheth betweene these two, to will good, and to performe good. And the one he sayth is present with him but the other he can no where find. Now if so chosen a vessell (g,) will much more good, then he can performe, then questionlesse

The sicke mans Couch.

13

onlesse wee that are farre inferiour, please God, rather by a willing purpose to doe good, then by any full performance of that which we purpose. Againe, whereas he sayes, If I do that I would not, it is no more I that doe it, but sinne that dwelleth in mee; he meaneth not to excuse or extenuat his fault any way, but to shew that the principall scope and intent of his heart is to serue the law of God, howsoever contrarie to his intent by the violence of his flesh, hee be drawne to serue sinne. And therefore he sayes, The good which I would, that doe I not: but the euill which I would not, that doe I. Insinuating hereby, that the regenerate man being not wholly flesh, nor wholly spirit, but partly flesh, and partly spirit, as hee is spirit would do that good, which as he is flesh hee doth not, and as he is flesh doth that euill, which as hee is spirit, he would not. Which makes him also say (21) *Sin-deo*, I studie, or I endeavour my selfe to haue alway a cleare conscience, towarde God and man. Hee speaketh not of his Apostleship, in which he was immediately inspired, and continually directed by the spirit. For touching that hee saies else

H 2

where

21 A.R. 34. 16

22 *Nihil mi-
hi conscius ſū.*
h. 1. Cor. 44.

23 Act. 11. 23

i Heb. 12. 1
k 1 Cor. 7. 35

l Psalm. 73. 28

24 Verſe 112

25 Verſe 57.

where (22.) I am guiltie to my ſelfe of nothing (h.) But out of the compaiſe of his Apoſtolicall calling, hee dares not warrant that hee hath a cleare conſcience every manner of way, but onelie that he ſtudieth or endeuoureth to haue a cleare conſcience, So his fellow Diſciple *Bar- nabas* exhorterh them of *Antioch*, that with purpoſe of heart, they would cleave vnto the Lord (23.) For as long as wee liue in this Tabernacle, ſinne cleaueth ſo faſt to vs (i.) that wee can not conſtantly cleave vnto the Lord (k.) Notwithſtanding at leaſt wiſe in purpoſe of heart it is good for vs to ſhake off all ſinne, & onelie to hold vs faſt vnto God (l.) But this our Prophet, even in one Pſalme, to wit, the hundred and nineteenth, affoordeth vs manie pregnant Teſtimonies to this truth. (24) I haue applyed my heart to fulfill thy ſtatutes alwaies, even vnto the end. Though he cannot fulfill Gods law as well as he would, yet as hard as he poſſible can he plies it, and applies his hart to it (25.) O Lord thou art my portion, I haue determined to keepe thy wordes. Marke yee this. He cannot ſay, hee hath euer kept the word of God in deed, but yet

yet because his hearts desire is earnestly bent that way, hee saies; I haue determined to keepe thy wordes. (26) I haue sworne and am steadfastly resolved, to keepe thy righteous iudgements. O louing heart to God. O loathing heart to his sinnes. O zealous; O fiery wordes. I haue sworne, and am steadfastly resolved to keepe thy righteous iudgements. *Iurani & Statuti.* This iuror hauing sworne himselfe to Gods statutes to keepe them, yet is the foreman of the quest to giue in a verdict against his owne selfe, that he hath not kept them. So that *Davids Statute* is all one with *Pauls studie*, and therefore though wee may perhaps, and alas, do daily (God forgive vs) transgresse these righteous iudgements, yet our holy oath, our solemne vow, our assured promise, our steadfast resolution, is, I hope, I am sure ought to bee, to the contrary. For after our first conuersion and vnfeined repentance, as wee can neuer satisfie God, so we must neuer satisfie our selues. Seeing the best thing that is in vs, is no great performance of any good, God wot, but

H 3

onely

(26) 106. ver.

(26)
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ver.

only a ready will to doe good: a studious endeavour to haue a cleare conscience: a purpose of the heart to cleave vnto the Lord: an applying of the heart, to fulfill Gods statutes: a settled determination to keepe Gods words: a steadfast resolution to keepe Gods righteous iudgements. As we may see in this place. *Laborami*, I haue bin weary of my groanings. That is true. I but I purpose to doe much more here after. *Lauabo* and *Rigabo*. I will wash my bed, and I will water my couch. *I water my couch with my teares.*

The second amplification is in this word, *my couch*. Not onely my *bed*, but also my *couch*. The bed is a place of rest. Especially that flourishing *bed* (27) where in the heavenly husband giueth his well-beloued sleepe (28) Yet as the darkenesse is no darkenesse to God, but day and night are both alike to him (29) so the *bed* is no bed to *Daniel*, but it and out of it, to him are all one. Therefore hee may well complaine with poore afflicted *Iob* (28), when I say, my couch shall relieue mee, and my *bed* shall bring comfort in my meditation, then fearedst thou mee with dreames, and astonished me with visions.

Now

(27) *Floridus lectulus.*

Cant. 1. 15.

m Psal. 12. 7. 3

n Psal. 137. 12

(28) *Iob. 7. 15*

The sicke mans couch.

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Now the fearefullest vision of all, which most astonishes him, and holds his eyes waking (o), and enforce him to wash his bed with his teares, is the horrible sight and grievous remembrance of his sinnes. Neuerthelesse the amplification is much enlarged by that he saies, not onely my bed, but also my couch. For there is as I take it, a double difference betweene these two. First, a bedde to sleepe in by night: a couch is to sleepe vpon in the day time. As *Mephibosheth* at noone in the heate of the day slept vpon a couch, (p) And *David* in the afternone rose from sleeping on his couch (q), when he first saw *Uriahs* wife. Then againe, a bed is standing and higher: a Couch is like a pallet, either vpon the bare flower, or els very neare it. As in *Salemons* bed chamber (r) the bedde was of golde, the couch whereby he slept vp to his bed, of purple, (29) *Dauid* also saith, (s) I will not climbe vp into the bed of my couch (30) as much to say as, into that bed, to which I ascend by a pallet or couch. So that his foule no question was sore troubled, when as lying licke in bed he wept so abundantly, that with his teares, not onely hee wash his

H 4

bed

o Psal. 88. 9.

p 2. Sam. 4. 9.

q 2. Sam. 12. 2

r Cant. 3. 10.

(29) *Reclinato
rium aureum,
Ascensus pur-
pureus.*

f Psal. 132.

(30) *Non as-
cendam in le-
ctum strati me-*

1 Psal. 133. 2.

u Luk. 7. 38

(31) Luk. 22.

44.

Descendentes

in eternum.

2. 27. 1. 1. 1. 1.

(32) Ios. 15. 19

Irriguum superius

et irriguum

inferius.

bed wherein he himselfe lay, but watred his couch also, which couch lay beneath or beside his bed. That pretious oyntment was sure very liquid, which did runne downe from *Aarons* head to the skirts of his garments. (1) That current of teares was very swift, which streaming from *Marie* Magdalens face, was sufficient to wash Christs feet (4): That bloody sweate was very painfull, (31) which bathed our Lords body all over, and besides trickled downe (x) to the ground. *Axa* requested her father *Caleb* to give her a blessing. For saith shee, thou hast given mee the south countrey, give mee also springs of water. And he gave her (32) the springs above, and the springs beneath. This same blessing and gift *David* likewise had here obtained of God. For his wash bed was a spring above, and his watred couch a spring beneath. Even as the oylment, vpon *Aarons* head was a spring above, vpon the skirts of his garments a spring beneath: and the teares, vpon *Marie* face were a spring above, vpon Christs feete a spring beneath: and the sweate, vpon our Lords bodie was a spring above, vpon the ground a spring beneath. So here,

I say,

Hence wee may learne one very excellent good lesson. That we ought in the same kinde and sort as we haue sinned, if it bee possible, to make some part of amends for our sin. *Dauid* had haينously transgressed against God vpon his couch, where hee committed adulterie. Therefore that in the selfe same place, where before hee had bin overcome by the diuell, he might erect an eternall monument of his victorie and triumph over the diuill, he saies here ; *I water my couch with my teares.* In the very same couch God is as

stares. In the very same couch God is as highly now honored, as he was before offended. Because *David* did before pollute it by adulterie; but now he doth sanctifie it by repentance. So the Israelites (33) once pluckt off their earrings to make a golden calfe; but upon after, repenting them, they offered their earrings to the building of the temple. And so with the same Jewels, wherewith they did erect Idolatry, now they maintaine Gods service. *Zacharias* (34) being a Publican, no doubt

62- 29
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7. 10. 2.

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33 Exod. 35,
23.

34 Luk. 19.8

(56) Luk. 7.
38.

y See Master
Fox his booke
of Martyrs.

22. Cor. 7. 11

2. Cor. 7. 11
38.

2. Cor. 7. 11
38.

doubt got much of his goods by plaine
bribery and extortion: but not long af-
ter, here stored all againe fourefold; and
spent of his wealth very frankly, & boun-
tifully, to give Christ a friendly welcome,
and kinde entertainment in his house.
That sinnefull woman (35) of whom I
spake euen nowe, neuer tooke halfe so
much delight in entiling her louers with
her beautifull lockes, as now she is glad
with all her heart to wipe the very face
of our Saviour with them. A worthy ex-
ample of this we haue in our own storie.
Archbishop Cranmer (7) of blessed me-
mory, could neuer satisfie his conscience
after his recantation, till hee had burnt
that hand to ashes which subscribed. And
so hee tooke a holy reuenge of himselfe, as
Saint Paul willeth vs (2) by suffering in a
manner two martyrdomes, one after the
other. One, which he put himselfe to, by
burning first his right hand: the other,
which the Papists put him to, by burning
afterward his whole body. And so that
constant and faithfull right hand of his
neuer so much dishonoured God by his
subscription with inke to the bil as it did
honour God by his inscription with
blood.

The sicke mans couch,

21

bloud in the fire. The Apostles wordes are generall, (a) As you haue given your members seruants to vncleannes to commit iniquity, so now giue your members seruants vnto righteousnes in holines. Euen as the Israelites gaue their Iewels, & *Lachens* gaue his goods, and *Marie* gaue her hayre: and *Cranmer* gaue his hand. Yet we read (b) that *Origen* made himselfe an Eunuch: *Democritus* put out his own eyes: *Crates* cast his money into the sea: *Thracius* cut downe all his vines. *David* did not so. Hee kept the same Couch still, and onely changde his mind. As for *Origen*, strange it is, that peruertering so many other places by Allegories, onely he should peruert one place, by not admitting an Allegorie. For our Lord commanding to cut off the foote, or any part of the body which offendeth vs (c), doth not meane wee should cut it off with a knife, but with a holy and a mortified life. Therefore *Origen* was iustly punished by vsing too little diligence, where there was great need, because he vsed too great diligence where there was litle need (d). How much better did *Ioseph*, (e) who being assaulted by *Putiphars* wife, did not any

a Rom. 6. 10.

b Euseb. histo.
Eccles. 6. c. 8.

c Marke 9. 47

d Ita euenit, vt
cum aliquid v-
bi non oportet
adhibetur, illis
vbi oportet neg-
ligatur. Tertul.
libro de Permi-
ten. initio.
Gen. 39. 10.

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later and of
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(36) In Apolog
e. 45. Democri-
tus excœcando
seipsum incon-
tinentiam emē-
datione profice-
tur.

(37) At Chri-
stianus saluis
oculis feminā
videt, animo
aduersus libidi-
nes carnis est.

f Rom. 6. 12.

g Luk. 11. 39.

any waie maimē himselfe, but still kept
his body vndefiled as the temple of the
holy ghost; And so pleased God, as well
then in chaste single life, as in chaste matri-
monie afterwards. What should I say of
Democritus, who was blinded before hee
was blinde? *Tertullian* writeth thus of
him, (39) *Democritus* putting out his
owne eyes, doth by that verie remedie
which hee vseth against incontinencie,
professe the greatest incontinencie of
all. (37) But a Christian neede not put
out his eyes for feare of seeing a woman:
for howsoeuer his bodilie eye see, yet
still his hart is blinde against all vnlaw-
full desires. Here *Tertullian* vseth two
very pithie and graue reasons. One is
this; The putting out of the eyes is
not a bridle to restraine incontinencie,
but rather to marke to descric it. For hee
that doth so, in a manner openly confes-
seth, concupiscence so raigneth in him (f)
that hee can by no kinde of meanes re-
sist it, but by a violent boaring out of his
owne eyes. The other is this; The fault is
not in the eye, but in the heart. There-
fore to put out the eye, is to make cleane
but the outside of the platter (g.) For it
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the affection of the heart bee well ordered, the sight of the eye need not be feared. Iust *Lot* euery day seeing the vnlawfull deedes of the Sodomites (*b*.) was grieued with it, but not endaugered by it. For he said no doubt with holy *Iob*, (1) I haue made a couenant with mine eies, not to looke vpon a maide. Now *Crates* *Thebanus* was not well aduised neyther, who did cast his money into the sea, saying, (38) Nay sure I will drowne you first in the sea, rather then you should drowne me in couetousnesse and care. *Lactantius* reasoneth with him thus, (39) If thou contemn money so much, then do good with it, shew thy liberalitie by it, bestow it on the poor. (40) This money that thou art readie to cast into the sea, might releue a great many, that they perish not, by hunger or thirst, or nakednesse. The sum of his argument is this: Euery *Crates* must not looke to bee *Polycrates*. Or so happilie to get his money again, as he got his ring againe. Therefore, that man cares not for money, not which flinges it away, but which spendes it well: not which imploies it to no vse, but which imploies it to a good vse: not which casts

h 1. Pet. 2. 8

i Iob 31. 1.

38 Ego merga vos, ne ipse mergar a vobis

39 Infitur. L. 3. c. 23. Si tantus pecunia contemptus est, fac illam beneficium, fac humanitatem, largire pauperibus.

40 Potest hoc quod periturus es multo succurrere, ne fame, aut furi, aut nuditate moriamur.

not fig
early

k Super aquas.
Eccleſ. 11. 1.

1 Geneſ. 18. 1.

m Luk. 16. 9.

*n Noſtrum At-
tico. l. 19 c. 13.
Homo miſer
vites ſuas ſibi
omnes detrun-
cat.*

caſts it into the waters, where he is neuer to ſee it againe, but which caſts it vpon the waters (*k*), where the poore ſhall finde it. For ſo *Abraham* being very rich, layed out his ſubſtance for the moſt part in hoſpitality. Hee vſed to ſitte at his table doore vnder the oke of *Mambre*, iuſt about dinner time (*l*), to ſee what ſtrangers paſſed by, that he might bring them in with him to his table. Thus muſt we (moſt Honourable, and bleſſed Chriſtian brethren) thus muſt we, I ſay, make vs friends of the vnrighteous *Mammon*, (*m*) that euery way wee may glorifie God, with our ſoules, with our bodies, with our ſubſtance, and goods. Laſtly, *Thracius*, of whom *Aulus Gellius* writeth, (*n*) was for any thing that I can ſee, euery at that time moſt of all drunken, when he cut down all his Vines, leaſt he ſhould be drunken. For hee that ſo fooliſhly did cut downe all his owne vines, by the ſame reaſon, if all the Vines in the World had bin his owne, would haue cut them all downe. Howbeit, if euery thing muſt bee taken away that may bee abuſed, then away with the name of God, away with the word of God, away with all good things that

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that are. Therefore we can not allow this
 devise of *Thracius*, but we must disallow
S. Pauls aduice to *Timothie* (a), Vse a little
 wine for thy stomackes sake, & thine of
 ten infirmities. For if all vines were cut
 downe, where should *Timothie* get a little
 wine? Wherefore hee holdeth a good
 meane betweene two extremities. To be
 drunken is one extremitie: to cut downe
 all the vines, is another extremitie. But
Timothie keeping the right meane, vseth
 wine, least all the vines should bee cut
 downe; and yet but a little wine, lest he
 should bee drunken. Hee vseth wine to
 helpe his infirmities, and yet but a little
 wine to auoide superfluitie. And he puts
modicum before the *vinum*, the little before
 the wine, as *S. Barnard* noteth (p.) Because
 of two extremities, drunkennes and dry-
 nes, that he knows to be the greater, this
 to be the lesser. Therefore hee is not so
 desirous to drinke wine, that his stomack
 may be strengthned, as hee is carefull to
 drinke but a little wine, least his heade
 should bee weakened. To conclude then
David dealeth not so with his Couch; as
Origen did with his body: as *Democritus*
 did with his eyes: as *Crates* did with his
 money:

o 1 Tim. 6. 23
 Modico vino
 vtere Vulg.

p Omnes nimirum ex quo monachi sumus, infirmum stomachum habemus, & iam necessarium Apostoli de vterdo vino consilium merito non neglegimus: modico tamen quod ille pramisit nescio cur pratermissio. In Apologia ad Gulielmum Abbatem, versus finem. Ac si diceret, vinum Apostolus admittit, monachus immitit: modicum, Apostolus pramittit, monachus pratermittit.

money, as *Thracius* did with his vines: no
 such matter, but contrariwise: *Euen as*
Ioseph with that same body did raise vp
 himselfe a holy seed, wherewith others
 commit vncleannes: and *Lot*, with those
 same eyes did lament the sinnes of his
 people, wherewith others allure, and are
 allured to lightnesse: and *Abraham* with
 that same money did entertain strangers,
 wherewith others are cast away, when
 they haue cast it away about nothing:
 and *Timothie* with those same wines did
 helpe his digestion, wherewith others
 ouerwhelm their nature: so *Dauid* in that
 very same couch, wherein many commit
 folly, and wherein once hee himselfe also
 had bin as much ouerseene as any other,
 doth now offer vp the sacrifice of his sor-
 rowfull soule, and contrite spirit to God:
 so that he cuts not off any member from
 his body, but praies that he himselfe (as
 he had well deserued) might not bee cut
 off, as a dead member from the body of
 Christ: he puts not out his own eyes, but
 almost weepes them out: he drownes not
 his couch in the sea, but in his teares: he
 auoides drunkenneise, not by cutting
 down all his vines, but by taking the cup
 of

6/11/27.

6/11/27. 11/11/27.

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The sicke mans Couch.

of saluation, and calling vpon the name of the Lord (9) and drinking vp this cup full of *Vinum Angelorum* (r), the teares of which he saies here, *I water my couch with my teares.*

The third and last amplification is in the last word, with my teares. Not onely with my *groanings*, but also with my *teares*. The Church militant here on earth is resembled, to a turtle. The voice of the turtle is heard in our land. (41) Because (42) the voice of the turtle is not cheerefull or merry, but *groaning* or mourning. Now in sacrificing the turtle (43), among many other ceremonies, the Priest was appointed to wring the heade of it backward. *David* also, cleapeth himseife a turtle when he saies. O deliuer not the soule of thy turtle dove into the hands of the enemies. And hee is sacrificed by hauing his heade wrung backward as it were, when as looking backward to his former sinnes, hee groaneth, and is weary of his *groanings*. But yet the amplification runnes in a farre higher stile, for that hee saies. Not onely with my *groanings*, but also with my *teares*. *Augustus Caesar* was much delighted in the companie of
I learned

Psal. 16. 13.
rest lachryma
pingue bosot an
stum, virtutum
mater culpam
lauacrum, An
gelorum vini
Ioba, Climacus

- 41 Cantie. 2.
- 42 Turtur gemit, non canit.
- 43 Lewit. 1. 5

learned men. Especially of two famous Poets which lived in his time, *Virgil* and *Horace*. Of the which, *Virgil* was so much giuen to groaning and sighing, that commonly hee was called *Suspirabundus*; and *Horace* was borne bleare eyed. There fore upon a time *Augustus* sitting in the midst betweene *Virgil* and *Horace*, and onethat might bee bolde asking him what hee did: mariesaies hee, (44) I sit heere betweene, groanings and teares. Our *Augustus*, King *David* I meane fitteth not betweene groanings and teares, but lieth sicke in his bed, very sore troubled and euen almost ouerwhelmed with them both. For as that little cloude like a mans hand, which *Eliensis* sawe, brought with it at length a great shower (x) in semblable wise, those groanings of his, as a cloude, or as a thunder, did giue warning in a manner, that anobe after would follow a dreery shower of teares. And as the sea sends foorth floods, which water the whole earth (x): so the sweete finger of *Isa*el other wise, but here alas the pitifullst weeper in the world, his contrition beeing greate like the sea (x) makes a flood as I may say, and waters his

45 Sedeo inter
suspiria. &
lachrymas. 1

t. 1 Reg. 18. 44.

u Eccle. 1. 7.

x Lam. 3. 13.

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The sicke mans Couch.

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his couch with his teares. Saint *Austin*
(45) warranteth both these compari-
sons of a shower of teares, and of a floude
of teares. The first in these wordes; (46)
VVhen I deeply considered with my
selfe the miserable estate wherein I stood,
(47) there arose in my heart a tempestu-
ous storme, bringing with it a mighty
shower of teares. There is a shower of
teares. The second in these wordes, (48)
Then I layd mee downe flat groueling
vpon the ground vnder a certaine fig tree
and did let mine eyes weepe, and spare
not, euen their fil as much as they would
(49) & perfectly gushed forth whole floods
of teares. Here is a floud of teares. (50)

Hence we may gather two very profi-
table notes, worthy of our remem-
brance. The first is, That euerie new
act of sin must be bewayled by a new act
of repentance. Not that it is possible for
vs to reckon vp, or euen so much as to
remember all and euery of our sinnes, but
that hauing heartily repented of those or
of that sinne which most daungerously
hath wasted and almost destroyed our
conscience, then weought at the last to
say with the Psalmist, (y) VVho can tell

I 2

him

45. Confess. l. 8.
cap. 12.

46 Vbi alia
consideratio
concessit totam
miseriam me-
am in conspec-
tu cordis mei,
47 Ob iria est
procella ingens
ferus ingentem
imbrem lachry-
marum,

48 Ego sub
quadam fici
arbore stravi
me, & dimisi
habeas la-
chrymis.

49 Et proru-
perunt flumina
oculorum me-
orum.

50 Perque si-
nus lachryma
fluminis instar
eunt.

y Psal. 29. 12.

PAGE(S)

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ING ORDER.

The Sickemans Couch.

how oft hee offendeth? O cleanse thou me from my secret sinnes. This same holy Prophet, even when he was in the state of grace, defiled himselfe with an other mans wife. Yet he slept not ouer long in this sinne, but being awaked by the Prophet *Nathan*, and more thoroughly by this sickenes which was Gods messenger vnto him, he renewed his repentance, & *watered his couch with his teares*. So must we. For it is nothing but a slander which the Church of Rome calleth vpon vs, that forsooth wee should teach a man whose persō is iustified by faith in Christ committing some foule act, is neuer a whit the worse for it. Nay, our doctrine is this, That such an one hath hurt himselfe two wayes. In respect of his owne guiltinesse, and in respect of Gods righteousness. For the first, though God for his part doe not breake off the purpose of adoption, and adiudge him to wrath, and therefore he is not guiltie of condemnation for sinne, yet he is simply guiltie of sin, & hath grieuouſlie wounded his own conscience. For the second, though God againe hath pardoned al the sins of his elect, even those that are to come, by his decree.

fig 4th part of it.

decree by his promise, by the valew and price of his sonnes merites, yet absolutely and actually hee doth not apply this pardon to the apprehension and feeling of the sinners faith, till hee recouer himselfe, and renew his repentance. Marry this we teach, that God vpholdeth his chosen children so by Faith and Repentance, that it is vnpossible any of them should die in finall impenitencie. But that sweet sanctifying Spirite which dwelleth in them, is still busie like a bee as we say, and neuer leaueth stinging them, and stirring them vp to repentance, and working them like waxe (as it were) till as much as it was before griued for theyr auersion by sinne, so much it bee after delighted for their conuersion by amendment of life. Therefore as they all neede not to doubt a whit of their salvation, who after they have fallen a sleep in sinne, awake betimes, *and water their couch with their teares:* so I assure you (Holy Brethren) their case is dangerous and desperate, nay, they are in a cursed case, which wil not be awaked, but lye stil sleeping and snoring in sin. Seeing no pardon can be procured, but where repentance is

52 Luk. 17. 4.

renewed. For God doth not giue vs rules to keepe, and breaketh them himselfe. Now his rule is this, (51) Though thy brother sin against thee seauen times in a day, & seauen times in a day turne againe to thee, saying, It repenteth mee, thou shalt forgive him. Therefore as I am bounde to forgive my brother, in deed, though hee doe not aske me forgiveness, but I am not bound to goe to him, and tell him, I forgive him, except he first come to mee and tell me. He repents, but if he doe thus then am I bound also to tell him I forgive him: so the Lord though in the gracious degree of his fatherly adoption he haue sealed vp the remission of all our sinnes, yet he doth not open the bagge & shewe the treasures of his mercie to vs ward in it, till he see vs become new men. For then he hath bound himselfe by his louing promise, and hath giuen vs his word, that he will forgive vs our sinne. At what time soeuer a sinner repenteth, saith he (2), and watereth his Couch with his teares, I will remember his iniquities no more. *Naaman* the Syrian was willed to wash himselfe seauen times in Iordan, (52) VVhy seuen times? was not one time

2 Ezech. 18. 21

52 2. Reg. 5.
10.

The sicke mans couch.

43

time enough? Yes surely. For him it was enough, but not for vs. For that was done rather for our example, then for his benefite. Seeing his malady was onely a leprosie: but our soule is leprous with sinne. And therefore if hee for one leprosie washt himselfe seauen times, how much more ought wee euery time we sin to be sorry for it, and if wee doe not wash our selues seauen times for one sinne, yet at the least wise to wash our selues seauen times for seauen sinnes, seeing the most iust of vs all, as *Salomon* witnesseth (a,) may seauen times fall in one day? Or rather many men in the world haue not onely seauen deadly sinnes, but euen seauen diuels in them (b,) which they can no waies wash out, but by bitter weeping and watering their couch with their *teares*. To the angel of *Ephesus* thus saith the spirit (c,) Remember from whence thou art fallen, and repent, and doe the first workes, or else I will remooue thy candle sticke out of his place. So that if wee let our sinne stand still, our candle sticke shall be removed: but if we would haue our candle sticke stand still, our sinne must be removed. We must repent

a *Prou. 24. 16*

b *Luk. 8. 2.*

c *Reu. 2. 5.*

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and

14 2 Cor. 5.
20.

and doe the first workes, not those which wee must repent of, but those which wee are fallen from. Wonderfull are the words of the Apostle; God hath committed the worde of reconciliation vnto vs, therefore wee are Christs embassadours, and God entreating you as it were by vs, wee beseech you in the name of Christ, that you would be recōciled to God (54) What, may some man say, were not the Corinthians reconciled alreadie? wherefore then is the Apostle so earnest about nothing? I but they doe not vnderstand the Apostle which make this obiection. Hee knew wel enough they were reconciled before. But he knew as well, the best of vs all cannot stande in Gods fauour one minute of an hower without a good mediatour. For since our first reconciliation to God, we haue so often offended his maiestie, that if wee doe not plie him with humble supplications, and daily petitions, and hearty repentance, and vnfeined teares, he and wee cannot possibly bee friends. And therefore the Apostle calles vpon the Corinthians so earnestly, and cries to them, and saies, Take heede, Feare God, Offend him not,

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The sicke mans Couch.

45

Yee can gette nothing by falling out with him. But in case you haue beene ouertaken with any sinne (c.) ye haue an advocate with the father (d.) Fly vnto him for succour, If you be wise, bee reconciled to God as soone as you can, God entreateth you: (O mercifull Lord, doest thou sue & seeke to vs? and is there any thing in the world that wee can pleasure thee in? can our goodnesse reach vnto thee (e?) and doest thou entreat vs? yee saies hee,) God entreateth you, and we his ambassadours in the name of Iesus Christ beseech you, that you would be reconciled to God. Be reconciled to God, and though you haue offended him neuer so much, hee will bee reconciled to you. Assure your selues, you may lay your life of it, hee will presently turne vnto you, if you in true repentance will turne vnto him, and water your couch with your *teares*. For so this our Prophet did no sooner confesse his fault, but *Nathan* proclaimed his pardon (55). Whereupon hee himselfe also hath these wordes (56), I saide I will confesse my wickednesse vnto the Lord, & thou forgavest the iniquity of my sin, As the Lionesse hauing bin false to the Lyon,

c Gal. 6. 1.
d : Ioh. 2. 1

e Psalm. 16. 3.

55. 2. Sam. 12
13.
56. Psalm. 32. 5.

f 2 Sam. 11. 4.
and 15.

g Rom 8. 1.

Lyon, by going to a Libard; and the Storke cōforting with any other besides her owne mate, wash themselves before they dare returne home. in like manner the prophet here, before he can be reconciled to God, after this great breach by adulterie and murder (s), is faine to wash his bed, and to water his couch with his *teares*. But here a question may arise: If the faithfull be subiect, neither to eternal condemnation when they doe sinne, nor yet to final impenitency when they have sinned, what neede they at all, either a uoide sinne, for which they shall not be condempned, or else hasten their repentance, of which they shall not bee depriv'd? This question consisteth of two parts. The one touching condemnation: the other touching impenitency. To the former part I say as before. Though there be sin in them, yet there is no condemnation to them, which are in Christ Iesus. (g) But how? this is no thanks to them that sin, thereby making themselves guilty of sin, & as much as in them lieth subiect also to condemnation for the same: but onely to God, who wrapeth vp all the sinnes of his children in the

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The sickemans Couch.

47

7 p. 2.

the bowels of his deare sonne, that they appeare not in his sight to condemne them, either in this world, or in the world to come. As *Shem* went backward, and covered his fathers nakednes (*b*) so God casteth our sinnes behind his backe, and doth not impute them to vs. Howbeit though condemnation neede not be feared, yet there are reasons enough besides to perswade all those to hate sinne, that loue God. One is, because God doth vsually withdraw the outward signs of his fauour from them which forget their duty towards him. The whole booke of *Iob* is prooffe sufficient. Especially, in one place (*i*) he saith, I haue sinned, what shall I do vnto thee, O thou preseruer of men? why hast thou set me as a marke against thee, so that I am a burden to my selfe? And *David* (*k*) Why standest thou so farre off, O Lord, and hidest thy selfe in the needfull time of trouble? For as *Joseph* made himselfe strange to his Brethren, and spake vnto them roughly (*l*), though he loued them wel enough: euen so the Lord, though he take not his mercie from his children, yet hee chastiseth their iniquities with rods, and their sinnes with

h Gen. 9. 23

i Iob. 7. 20.

k Psal. 44. 24.

l Gen. 42. 7.

m Psal. 89. 33

n Iob. 13. 26

o Psal. 51. 12.

p 1 Thel. 5. 19

q Rom. 11. 29

r Heb. 6. 6.

with scourges (*m.*) An other is, because the faithfull sinning loose the inward feeling of Gods fauour. As *Iob* testifieth in these wordes; Thou writest bitter thinges against me, and thou wilt consume me with the sinnes of my youth (*n.*) And *David*, O giue me the comfort of thy helpe againe, and establish me with thy free spirit (*o.*) Hee wanted not Gods helpe nor his spirit, but yet he was so discouraged and cast down in his own conscience, that hee felt not the comfortable talke of Gods helpe, nor the blessed freedome of his spirit. And euen to generally, the godly sinning, though they quench not the Spirite altogether (*p.*) yet by grieuing it, they felt such a desolation in their soules, as if they were quitee call out of fauour with God. To the latter part of this question I answered, that the sinnes of the godly are therefore with repentance, because the graces of God are without repentance (*q.*) And as it is vnpossible that they which sinne in despite of the spirit, should bee renewed by repentance (*r.*) so it is vnpossible that they should not bee renewed by repentance which sinne of infirmity, as all the faithfull

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faithfull doe. For though the flesh haue the vpper hand, one while enforcing the to sinne, yet the spirit will get the mastery another while, making them heartilie sorrie for their sinne. Neuerthelesse, great reason is it they should not abuse the patience of God, moving them to repentance (r) but rather that they should instantly thir vp this gift of God in them (t) to which they are sure at length the course & motion of Gods spirit will bring them. For first, what a horrible thing is it, either for God to withdraw his fatherly and fauourable countenance from vs, or for vs, to haue a hell as it were in our owne consciences, both which as I haue already shewed, doe necessarily follow sinne? Besides, seeing all the good wee get by sin, is repentance and griefe, farre better it is to beginne by times to repent, and so forthwith to enioy the comfortable feeling of Gods mercifull pardon, then by deferring our repentance, still to bee tormented with the horrour of our guiltie conscience. Moreover, the ende is not a barre against the meanes, but rather a great furtherer, and setter of them on forward. We being therefore sure we shall repent

[Rom. 2. 4.
1 2 Tim. 1. 6.]

u Esa. 1. 17

x Acs 27. 44.

y 1. Tim. 4. 2.

z Eph 4. 19.

a *Consuetudo
peccandi tollit
sensum pecca-
ti. Aug.*

b Heb. 5. 14.

c Celandine.

d Dittany.

e 2. Reg 20.
15.

repent at the last, ought neuer a whit the
lesse to vse the meanes as soone as we can
by ceasing to doe ill, and learning to doe
well (u.) Euen as *S. Paul* though he knew
certainly hee should not perish in that
shipwracke, yet he vsed the best meanes
hee could to saue his life (x.) Lastly, this
is one maine difference betweene the
wicked and the godly, that they hauing
their consciences seared with a hott
iron (y.) and being past feeling (z.) goe
on still in sinning without any sense of
sinne (a:) but these, hauing their senses
exercised to discerne betweene good and
euill (b,) neuer rest if they bee hurt with
the sting of sinne, till they bee eftsoune
salued and healed by Gods mercy. For
as the Swallow perceyuing himselfe al-
most blinde, presently seeketh out the
herbe *Chelidonia* (c) and the Hart feel-
ling himselfe shot with an arrow sticking
in him, forthwith runneth to the herbe
Dictamus (d:) right so doe the godly.
Take *Ezechias* for an example of a Swal-
lowe. All that is in mine house haue they
seene, there is nothing among my trea-
sures that I haue not shewed them (e.)
There he is blinde. For the more trea-
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The sicke mans Couch.

51

fures the King of Babels ambassadours sawe, the more was *Ezechias* blinded with ambition in shewing them. Like a Crane or a Swallowe, so did I chatter, I did mourne as a dove. I shall walke weakely all my yeares in the bitternesse of my soule (f). Here is the Chelidonia. For this bitternesse of his soule, doth cure the blindness of his soule. Take *Iob* for an example of a Hart. The arrowes of the almighty are in mee, the venome whereof doth drinke vp my spirit, and the terrors of Gods sight against me (g). There hee is shot. For if he had not bin stroken before with the arrowes of his owne wickednes, he should neuer have binne stroken thus with the arrowes of Gods correction, I abhorre my selfe and repent in dust and ashes (h). Here is the Dictamus. For this abhorring of himselfe is a recouering of himselfe: and the sooner hee repents in dust & ashes, the sooner is hee freed from all his sinnes, & from al the punishments due to the same. But now some man may further obiect and say. He is not yet fully satisfied for this latter part, because talke as long as wee will, all these inconueniences which come, as hath bin declared, by perseue-

f Esa. 38. 4. 5

g Iob. 6. 4.

h Iob. 42. 6.

i Rom. 8. 14. t

k 2. Cor. 4. 13.
Eundem spiritum.

1 Gal. 5. 17.

perseuering in sinne, are either no bridle at all, or else not so strong a bridle to restrain men from sinne, as if they bee perswaded, they may by sinning quite & cleane loose all iustifying grace, and so may be finally impenitent when they dy. But hee which will put foorth this doubt must remember that the children of God are led by the spirit of God (i). And the spirit though not in the same degree, yet in the same sort worketh in all those that haue beene, are, or shall be sanctified (k). Who as they serue God not for any seruile feare of loosing their faith, or of dying in impenitency, or such like, but only for pure loue of his maiesty: so they can neither will nor choose, but being bitten with sin, they must needs in their soules & consciences feele the smart of it. Therefore S. Paul saith, The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that yee cannot doe the same thinges that yee would (l). For if the faithfull would doe Gods will in earth as it is in heauen, and serue him as obediently, and as perfectly as the good angels doe, they can not, because still in them the flesh lusteth

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lusteth against the spirit: and so againe, if they would sinne with full consent, or with an obdinate purpose to continue in sinne, as the euill angels doe, they cannot doe this neither, because still in them the spirit lusteth against the flesh. Which spirit though it may for a time bee shutte vp as it were, yet it will finde meanes well enough at length to shew it selfe. Thus *Elihu* saith. The spirit within me compelleth me. Behold my belie is as wine which hath no vent, and like the new bottles that burst. Therefore will I speake, that I may take breath (m.) As *Elihu* then kept silence some while even from good wordes, though it were paine and griefe to him: but at the last the fire kindling and his heart beeing hotte within him, spake with his tongue (n:) so the spirit of God in all the elect of God, is like wine put into a bottle, which will haue a vent to spurge out, or els it will burst the bottle, or like fire rakte vp in embers, which will haue a passage to burne out, or els it wil consume the whole house (o.) And therefore Saint *Iohn* likewise saith; Whosoever is borne of God doth not sinne: for his seede remaineth

K

in

m Iob. 32. 19.

n Psal. 39. 3

o 1. Ioh. 3. 9.

in him, neither can he sinne, because hee is borne of God. Marke yee this well. The Apostle thinketh it not enough to say, Hee doth not sinne: but addeth more. over, He cannot sinne. What is that? To witte, presumptuously without feare, hee doth not sinne: and desperately without remorse, he can not sinne, He can not sin, I say, presumptuously, as *Pharaoh* did desperately, as *Caine* did, maliciously, as *Judas* did blasphemously, as *Iudas* did: He cannot, hee cannot sinne thus. Why so, Because the seede of God remaineth still in him. And what is the seede of God? It is the spirit of God, of which *S. Paul* saide euen now. The spirit lusteth against the flesh, and these are contrary one to the other, so that ye cannot do the samething that yee would. Yee doe not sinne, nay yee cannot sinne as the flesh would haue you, ye cannot doe the same things that ye would: but yee doe, nay ye cannot choose but doe manietimes as the seede of God remaining in you, and as the spirit of God lusting in you, would haue you. So that this is a legall kinde of preaching to say. Take heede you sinne not: yee may happen so to loose your faith:

The sickemans Couch.

65

faith: to loose all the iustifying grace
which God hath given vs: to be for e-
uer excluded out of the Kingdome of
heaven. This is to be sayde to vassals, to
drudges, to slaues, not to sonnes. To sons
this may bee better sayde (p.) Take heed
yee sinne not: God hath adopted you &
given you the earnest of his spirit (q.)
Therefore grieve not this swete spirit,
whereby yee are sealed vp to the day of
redemption (r.) If yee be louing children
indeed, though there were no hel to feare,
no heauen to hope for, no torments to
dread, no rewards to expect, yet wee will
obey your good father, & be the sorrow-
fullest Creatures in the world if you haue
but once displeased him, onely for the
meere loue yee beare towards him, and
for the vnspokeable loue hee hath shew-
ed towards you (s.) For if he gaue his
onely begotten sonne to die for you whē
ye were his enemies (t,) now you are sons
and such deare sonnes in his dearest
Sonne (u,) what duty will you denie him?
what loyaltie will you grudge him? what
heartie thankesfulnesse, and good will is
there which you will not afford him?
what faithfull honour and seruice is there

K 2

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p Heb. 12. 5
vobis vt filijs
q 2 Cor. 5. 5.

r Eph. 4. 30

s 1. 3. 30. 1. 2
t 1. 3. 30. 1. 2
u 1. 3. 30. 1. 2

r Diligenti deū
sufficit ei pla-
cere quem dili-
git, quia nulla
maior expecten-
da est remunera-
tio quam
ipsa dilectio.
Leo Magnus
Serm.
7 de Ieiunio.
t Rom. 5. 10
u Eph. 1. 6.

2.1.1.1.1.1.
2.1.1.1.1.1.
2.1.1.1.1.1.

2.1.1.1.1.1.

x 1. Pet. 2. 19

y Luk. 1. 74

Liberamur: vt
seruiamus ei.

z Rom. 6. 15.

a Rom. 6. 2.

b Rom. 6. 11.

c Tit. 2. 11.

which you will not yeeld him? In one word, (ye holie ones of God, I speake now to you all, beloned) he which stands much vpon this obiection, hath no faith, no repentance, no iustifying grace at all, in him. For the faithfull will neuer make that liberty which Christ hath purchased for them with his precious blood, a cloake to couer their wickednesse (x,) but rather a spurre to incite them to godlinesse (y,) Neyther will they at any time reason thus (z,) VVe will sinne, because wee are not vnder the Law, but vnder grace: nor yet thus, (a) We will continue in sinne, that grace may abound: but alwaies thus; (b) By that wee are deade to sinne, wee gather that wee are aliuie to God: or else thus; (c) The grace of God hath appeared, teaching vs to deny, vn godlines and worldlie lusts. Thus you see then howe the regenerate man, euerie new acte of sinne must be bewailed by a new acte of Repentance. For God wil not forgive me, except I repent, no more then I am bound to tell my brother, I forgive him, except hee tell me. He repents. *Naaman* must wash himselfe seauen times, before he can bee cleane: the

Angell

57

44.75.145

von oben nach unten

d 5. Rom. 10.
c Vide Bellar.
de Pernitentia
libro 2. c. 11.

K 3

his

The sicke mans couch.

f Gen. 37. 34.

his sonne *Joseph*, whom he thought to be dead, more piteously; then he did any sin that we read of (*f*); but in the appretiation or estimation which hee had of the baynfullnesse of sinne, certainly he would rather haue lost tenne sonnes, then once haue sinned against God. Therefore, howe soeuer in intention sorrow for sinne bee none of the greatest, yet in appretiation they would euer haue it excessive. But we neede not borrow much vncouth wordes of the Schoolemen to expresse our meaning, if we can tel how to vse those words which we haue of our owne. For if wee looke narrowly into this place, wee shall see that the Prophet *David* is both waies in the highest degree sorrowfull. First, by how much the more dearly he esteemed Gods loue and friendship, then the health of his body, by so much the more is hee grieued, that that is violated then that this is endangered. And yet againe, how intensiuelie and bitterlie he bewaileth not so much the sicknesse of his bodie, as the cause thereof the sinne of his soule, appeareth in that he trifleth not, but washeth his bed, and watereth his couch with his teares. VVe reade of
three

The sicke mans Couch.

59

three that Christ raised from death, *Lazarus* daughter: the widowes sonne: and *Lazarus* (g.) For raising vp of *Lazarus* daughter (57) many weeping and wailing greatly for her, he came to the house, and went in where shee lay: and suffered but a very few to goe in with him, and tooke her by the hand: and said vnto her Maiden arise: and straight way shee arose and walked: & charge was giuen, that this should not bee tolde abroad. For raising vp the widowes sonne (58,) much people of the citie weeping with his mother for him, who was now caried out of the gate to be buried, he went and touched the coffin: and said, Young man arise: and he that was dead sat vp, and began to speake, and he deliuered him to his mother, and the rumor hereof went forth thorough out all Iudea. For raising vp *Lazarus* (59,) when he saw *Mary* weepe, and the Iewes also weepe which came with her, he groaned in the spirit: he was troubled in himselfe, he, vnderstanding he had bin dead and buried foure daies, wept for him, hee groined againe, he came to the graue, hee caused the graue stone to be taken away, hee lifted vp his eies to his father, hee

K 4

praised

g De tota hanc
Alegoria, vide
Aug ser. 44 de
Verbis Domini
& Tract. 49.
in Iohannem.
Erasmus etiam
in concione
de Misericordia
dei & For
rum in Iohann
c 11. Hanc ap
probat & Cal
vinus in Lu c,
verse 11. his
verbis Scimus
iuuenem hunc
quem Christus
a morte susci
tauit. speciem
esse spirituales
vitae quam no
bis restituit.
57 M. r. 8.
& deinceps
50. Luc. 7. 12
et deinceps.
58 Ioh 11. 33
et deinceps.

(60) *Ista tria
genera mortu-
orum sunt tria
genera peccato-
rum. Aug. ser.
(44) de verbis
Domini.*

*h Resuscitauit
filium. Archisy
nagogi ad huc
in domo iacen-
tem resuscita-
uit iuuenem
filium viduæ
ext: a portam
cimitaris cla:is
resuscitauit
Lazarum se-
pultum quadri-
duanum Au.
Tractatu. 49. in
Iohan,*

prayed very feruently: hee cryed with a lowed voice, *Lazarus*, come foorth: then hee that was dead came foorth, bound hand and foote with bands, and his face was bound with a napkin: and Iesus saide vnto them, Loose him and let him goe. Now these three sorts of corpes, are three sorts of sinners (60,) *Lazarus* daughter, lying dead in her fathers house resembleth them that sinne by inward consent: the widowes sonne, being carried out of the gate of the citie, them that sinne by outward act: *Lazarus*, hauing beene dead and buried foure daies, them that sinne by continuall custome (b.) The first, was dead but one houre: the second, but one day: the third foure daies; The young maiden lay in a bed: the young man, in a coffin: *Lazarus*, in a grave. For the first, Christ touched her hand: for the second, he touched the coffin: for the third, he touched nothing. Before their raysing vp, because the maiden figured those that sinne, not so much in acte as in consent, hee touched her hand which had beene no great instrument of any acte: because the young man had sinne in act, but

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but not in custome, into which he might have fallen if he had lived longer, he touched the coffin which kept him from custome : because *Lazarus* smelled having beene dead now foure daies, the first day by conceiving sinne, the second by consenting to sinne, the third by acting sinne, the fourth by continuing in sin(i.) Christ touched him not at all. At the raising of the first, few were present, and they were charged also to make no words of it, that the maiden might be lesse shamed, which had sinned for the most part but in consent : at the raising of the second, much people of the citie were present, and the thing was noised abroad farre and neare, that the young man might be more ashamed, which had sinned also in acte: at the raising of the third a huge number of Iewes were present, which saw his face bound with a napkin, to testifie the extreame confusion and shame that covered his face, and they looked him themselves and let him goe, beeing eye-witnesses of his servitude and slaverie which had sinned so long by custome. After their raising vp: *Lazarus* daughter strait-way arose & walked because

i Prima est
quasi iussio
delectationis in
corde, iussio
conscio, iussio
um factum,
quarta consue-
tudo.
Aug. serm. 44.

k Residet enim,
 qui peccare de-
 suens, erigit se
 ad propositum
 vite melioris:
 loquitur, qui
 confessus suam
 turpitudinem ag-
 noscit dei mise-
 ricordiam red-
 datur viuus in-
 tri: qui pœactis
 remediis resti-
 tutur Ecclesia
 Ecommunioni.
 rase. vbi supra
 l Moles illa-
 imposita sepul-
 chro, ipsa est
 vis dura consu-
 etudinis, quam
 premittitur ani-
 ma nec resurge-
 re, nec respira-
 re permittitur.
 Aug ser. 44.

because for her that had slept aside but by consenting to sinne, it was easie to re- couer and to arise, and forthwith to walk in the way of Gods commaundements: the widowes son sat vp, began to speake, was deliuered to his mother, because for him that had actually committed sinne, it was a harder matter to recouer, and therefore by little and little hee came to it (k) first sitting vp, by raising vp him- selfe to a purpose of amendement, then beginning to speake, by confessing his owne misery and acknowledging Gods mercy, Lastly, being deliuered to his mo- ther, by returning to the bosome of the holy Church, and enioying the remissi- on of his sinnes: *Lazarus* came forth bound hande and foote with bandes, be- cause for him that had a stone laide vpon him (l) and had made his heart as hard as a grave stone, or as a nether milstone by making a custome, and as it were a trade of linne, it was a matter vnpossible to our thinking to recouer, onely the omni- potent power of Christ could bringe him forth bound hand and foote, and breake these bandes asunder, and restore him to gaineto the liberty of the sonnes of God.

For

The Sickemans Couch.

63

For you must knowe (61) that thirtie
 yeares old he was when he was raised vp,
 and thirty yeares more hee liued after he
 had bene rayfed vp: So that halfe his life
 he spent in sinne: the other halfe in re-
 pentance of sinne. But I haue a litle for-
 got my selfe. Yet it will be no great faulte
 (Right Honourable, and beloued in our
 Lord,) if it will please you to pardon it, I
 should haue obserued to you in the first
 place; how Christ was earnestly reques-
 ted to raise vp the first (u,) but rayfed vp
 the two last of his owne accord (s,) and
 contrariwise, how for the two first their
 friends onely wept (p,) but for the last, be-
 sides his sisters and friends, Christ also
 wept exceedingly (q.) These are verie
 important matters, and properly belon-
 ging to the point in hand. For seeing the
 young maiden by sinning in consent had
 lesse offended Christ, he would not haue
 troubled himselfe about her, but vpon
 intreatie of others: but the two last the
 one an actuall, the other a custumable
 sinner, which were in a more dangerous
 estate, he came to, being brought by the
 bowels onely of his owne mercie, & raised
 them vp: on the other side, the two
 first

61 Ex Epi-
 phanio Catalo-
 go dogmatum
 Manichai.

n Mark. 5. 23.
 o Luk. 7. 13.
 loh. 11. 11.

p Mar. 5. 38. &
 Luk. 7. 13.
 q. Ioh. 11. 25.

first having sinned, the one in thought, the other in deed, did not so much more Christ as *Lazarus*, which was grown to a custome in sinning both wayes, and therefore for them he was content their friends onelie should weepe, but for the last he wept and troubled his owne selfe very much. So that the first hee neither restored of his owne accord, nor yet wept for her: the second, hee restored of his owne accord, but wept not for him: the thirde hee both restored of his owne accord, and also wept for him. VVhy for The reason is this: The young maide sinned, the lesse it hazarded her owne soule, the lesse it grieved Christs Soule, and so the lesse he had a care, eyther to cure it, or to rue it, the young mans sinne being neither so small as the Maydens, nor so great as *Lazarus*, Christ raised him vp of his owne accord, because hee was more then a sinner in thought, and yet wept not for him, because he was lesse then a sinner in custome: *Lazarus* sinned, the more rank & deadlie it was, the more did it require the skill and lone of such a Physitian, as by his passion could mende it, & by his compassion would moane it.

VVhere

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uch.

The sicke mans Cough,

65

Where we must obserue with Saint *Augustine*, that our blessed Sauour did not take on thus grieuouſly for himſelfe ſo much, or for *Lazarus*, as for vs. Hee groaned in the ſpirit, he was troubled in himſelfe, he wept, hee groaned againe. hee liſted vp his eyes, he praied ſeruently, hee cryed with a loud voyce. So that here he might well haue ſaid with *Dauid*, I am wearie of my groanings: and *I waſh my Cough with my teares*. But wherefore did hee groane thus, weepethus, cry thus, pray thus, liſt vp his eyes thus, liſt vp his voice thus? Saint *Augustine* telleth vs (61.) Wherefore, ſayes he, did Chriſt weep, but to teach vs to weepe (v?) Wherefore did hee groane and trouble himſelfe, but becauſe for the ſaith of a Chriſtian displeaſing himſelfe in his ſinnes, ſhould after a ſorte groane in accuſing himſelfe for his ſins, and ſo at length the obſtinate cuſtom of his ſinning, might yeeld and giue place to the violent force of his repenting? and a little before, VWhat is the cauſe, ſaies he, that Chriſt troubled himſelfe (62,) but to ſignifie vnto thee, how thou oughteſt to be troubled when thou art preſſed & oppreſſed with a dead weight of

62 Quare
fleuit Chriſtus,
niſi quia flere
hominem docuit
Aug. Tr. 49.
r Quare fre-
muit, & turba-
uit ſeipſum, ni-
ſi quia fides
hominis ſibi
merito displi-
centis fremere
quodammodo
debet in accu-
ſari ne maloru
operum, & vi-
olentia peccan-
tendi cedat
conſuetudo
peccandi,
Aug. ibid.
63 Quid eſt
turbat ſeipſum
Chriſtus, niſi
ut ſignificet
tibi quomodo
turbari tu de-
beas, cum tan-
tam mole pec-
cati grauariſ
& premis.

*s. Attendisti e-
rum te vidisti
re reum compu-
tasti tibi, illud
feci & pepercit
mibi deus, illud
commisi & di-
stulit me, eua-
gelium audiui
& contempsit
baptizatus su-
& iterum ad
eandem reuolu-
tus sum, quid
facio, quo eo,
unde euado?
Quum ista di-
cis, iam fremit
Christus, quia
fides fremit. In
voce frementis
apparet spes
resurgentis. Si
ipsa fides est
mens, ibi est
Christus fre-
mens. Si fides
in nobis Chris-
tus in nobis.*

of sinnes (1?) For thou hast examined thy selfe, thou hast found thy selfe guiltie thou hast reasoned thus with thy selfe, I haue done such or such a thing, & God hath all this while spared me, I haue committed such or such a sinne, and hee hath still borne with mee; I haue heard the word of God, and yet I haue careleslie contemned it; I haue beene baptized & had my sinnes washt away, and yet I haue returned to them againe: what doe I whether goe I? what will be the end of this? when thou sayest thus, then Christ groaneth, because thy faith groaneth. By the voyce of thy groaning may be gathered good hope of thy rising. If this faith be in thee, Christ groaneth in thee. If faith be in vs, Christ is in vs. Thus saith *S. Augustine*. In conclusiō then, If Christ winketh at lesser sinnes. or at least not so much lamēting them, did out of al measure bewayle *Lazarus* case, betokening those that haue beene long dead in trepasses & sins, though it pertayned not directly to himselfe: how much more good Lord, ought I, which am a far more heinous sinner then euer *Lazarus* was, as my sinnes, mine owne sinnes I say, for
numbe;

ouch.

The sicke mans Couch.

67

examined
e guiltie
r selfe, I
& God
ue com
nee hath
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are leslie
tized &
et I haue
doe!
end of
n Christ
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e gathe.
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f Christ
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ar more
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say, for
numbe;

number are more then the hayres of my head (b), and for greatnesse haue reached vp to heauen (u,) so neuer to leaue groaning, and weeping, and crying, and praying for the pardon of them, that I may truly saie with the Psalmist, I am wearie of my groanings: and, *I water my couch with my teares.* The olde testament doth shew this as plainlie as the new. For in the lawe, the greatnes of the sinne was estimated according to the condition of the sinner. The priuate mans sinne was litle: the princes sinne great: all the peoples sinne greater: the priestes sinne greatest of all. Therefore for each of these was ordained a seuerall sacrifice (64.) For the priuate man and the prince, a goate. But for him a shee goate (x:) for this is a hee goate (y.) Nowe the male is compted a greater sacrifice, considering the perfection of the sexe. For all the people, and the priest, a young bullocke. But for all the people, the elders onely did put their hands vpon the head of the bullocke (z:) the priest did put his owne hand vpon it (4.) Now as a young bullocke is a greater sacrifice then a goate: so the priest doth vndergoe a greater pennance, and more

t Psal. 40. 30
u Ezra. 9. 6.

64. Leuit. 4.

x Ver. 28.

y Ver. 23

z Ver. 15.

a Ver. 4

b Leu. 5. 15.
c Leu. 17. 12.
d Leu. 6. 6.

*Iuxta aſſimati-
onem menſu-
ramque peccati
e Reuel. 5. 1.
65 Non habeo
niſi minut aduo
imo minutiffi-
ma, corpus &
animam, vel
potius unum
minutum vo-
luntatem me-
am: & non da-
bo illam ad vo-
luntatem, illius
qui tantus tan-
tillum tantis
beneficiis pra-
uenit, qui toto
ſe totum me
comparauit
Bern ſerm. de
Quadruplici
Debit. p. 100.*

more open ſhame then al the people. Be-
ſides, of al theſe, their offence that ſinned
ignorantly, was accounted not ſo great as
theirs that ſinned wilfully. And therefore
they were to offer a ram worth. 2. ſhekels
^b; but theſe a ram of what price the prieſt
would appoint (c,) according to the me-
ſure and eſtimation of the ſinne (d.) Now
then, thogh Leuiticall prieſts & ſacrifices
are ceaſed, yet we that are made ſpiritual
prieſts and kings with Chriſt (e,) muſt, as
it were, enioine our own ſelues penance,
& according to the qualitie of our ſinne,
meaſure the ſacrifice of our brokē & con-
trite hart which we offer vnto God. If we
had neuer ſinned but of ignorance, yet
euerie one of vs ſhould be bound to offer
a ram of 2. ſhekels. And what is this ra of
2. ſhekels? It is euē mine own ſelf, a poore
ſinner (65,) that hauing nothing to offer
but the widowes. 2. mites, naya great de-
les then 2. mites, I mean my bodie & my
ſoule: or rather I haue but onlie one mite
to offer, only my good wil, which I muſt
henceforth conformē to his wil, who be-
ing rich, became poore for me, and gave
his bodie & ſoule to redeem my bodie &
ſoule from death. But now ſeing we haue
almost

The sicke mans Couch.

69

almost as often sinned wilfully, as either of ignorance or infirmitie, what manner of men ought we to be in humbling our selues vnder Gods mightie hand(s) in iudging & condemning our selues(g,) in repenting as hartely as wee sinned haynously, in washing our bed, & *watring our couch with our teares* : Euen this our Prophet sheweth also very good euidence for this same doctrine els where. Haue mercy vpon me, O Lord, saies he, after thy great goodnes, & according to the multitude of thy mercies doe away mine offences. Wash me thoroughly from my wickednes, & cleanse me from my sin(66). The goodnes of God is alwaies like it selfe, neither great nor little but absolutely infinite.

Therefore it is neuer a whit the greater for our cou'ting it not little nor neuer a whit the lesse for our cou'ting is not great: but though wee count it great yet it is still as little as it should be, & though wee count it little yet it is still as great as it can bee. So that the Psalmist in tearming Gods goodnes great, setteth foorth the greatness, rather of his owne badnes, then of Gods goodnes confessing his owne sinne indeede to bee great, and so consequent ly Gods goodnesse likewise to bee great,

f 1. Pet. 5. 6.
g 1 Cor. ii. 31

66 Psal. 51. 2.

L

but

but yet in this respect only, not because it can take any encrease of greatnes into it selfe, but because it can giue increase of gladnes to him, who for a great sin, is almost ouerwhelmed with as great a griefe. The same may be saide of Gods mercies that they are neither many nor fewe, but as his goodnes is incōprehensible, so his mercies are innumerable. Neuerthelesse the Prophet sticks not to say, According to the multitude of thy mercies, do away mine offences. As if hee should haue said, According to thy mercies, doe away the multitude of mine offences. The multitude then, to speake properly, is not of Gods mercies, but of mine offences, & yet seeing the mercies of God are as many as all mine offences, nay a great manie more then all the offences of al the world, therefore hee mentions a multitude of Gods mercies. Because nothing can asswage the multitude of sorrowes which arise in my heart (*b*), for the multitude of my offences, but the multitude of Gods mercies. The multitude of mine offences availing indeede, as on Gods behalfe a multitude of mercies, so on my behalf a multitude of *teares*. And therefore he saies also wash

h Psal. 94. 19.

wash me throughly, or as it is in the latin translation (67,) wash me yet more. Wash me and wash me and yet more, againe & againe, wash me throughly from my wickednes, & cleanse me from my sin. For euen as a vessel that hath bin tainted with poison or some infectious liquor, will not be cleane with once washing, but must be often scalded, & throughly washed, before it will be sweet, so hauing heretofore possessed my vessell in impuritie though I now wash me with niter, and take mee much lhope, yet mine own vncleannes is still marked before thee (k,) onely thou O Lord canst wash me throughlie, who am grieued throughlie, because I haue beene throughlie defiled. And indeed though I cannot wash my selfe throughlie, yet I am sure thou hast washt me thoroughlie, because I haue repented me thoroughlie, I haue mingled my drinke with weeping (l,) and my teares haue bin my meate day & night m: nay Euerie night I wash my bed, and *water my Couch with my teares.* It is a cleare case then, that a great act of sin must be bewailed with a great act of repentance. For the raising of *Lazars*, which hath been dead foure daies

L 2 requi.

67 *Amplius*
laua me.

i: Thes. 4. 4.

k: Ier. 2. 22.

l: Psal. 102. 10
m: Psal. 42. 4.

requireth the greatest groaning and weeping the greater sinne, as of the Priest or volutary, or such like, requireth the greater sacrifice: if I haue comitted great wickednes, except I shew great repentance I cannot obtaine great mercie: if I haue bin thoroughly defiled, except I be thoroughly washed, I cannot be thoroughly clenfed, And therefore the holy Prophet, that he may obtaine great mercy, & that he may be throughlie washed, saith here; Euerie night I wash my bed, and water my couch with my teares,

To returne then where I left, and so to make an end, *S. Austins* two comparisons of a shower of teares, and of a floude of teares, may seeme to some verie incredible, & much more these three amplifications of the Prophet *Dauid*. Especially if we read these words, as I haue noted they are in the Hebrew; Euerie night I *cause* my bed to *swim*, and I *melt* my couch with my teares. But howsoever they may seeme to be, they are I graunt very hyperbolicall: yet so as the meaning of them is plain enough. As if he should haue said, I doe not indeed cause my bed to swim in showers of teares, neither doe I melt my Couch with floudes of teares: but yet if euer anie

The sicke mans couch.

70

man had done so, or if it were possible any man could do so, then my repentance is so great, & my tears so abundant, that I thinke verily whosoeuer is one, I should be another, which should cause my bed to swim, & my couch to melt seeing, Euerie night I wash my bed, & *water my couch with my teares*. Therefore they which can gather no good meaning out of these words, do consider, neither how fearefull the wrath & indignatio of God is, nor yet how horrible is the sense of sin. *Augustus Caesar* (u,) of whome I spake before, hearing of them talk in his court what a huge sum of money a certaine Knight in Rome owed at his death, and that all his goods were to be solde to make payment of his debts, commaunded the master of his wardrobe to buy for him that bed, wherein this knight vsed to lie. For (saies he (68) if I cannot sleepe soundly in that bed wherein he could sleepe that owed so much, the suretie I shal sleepe in none. If this famous Emperor thought it a matter almost impossible for him to sleepe quietly in his bed which was so deeply in debt, what would he haue said, if Christ who was born in his time, had bin bred in his hart, (o) I meane, if hee had scene by the light

n Relata ad se
magnitudine
artis alicui quā
quidam eques
Romanus dum
vixit celauerat
cubiculam emi
cubicularem in
eius anxione
sic hi insit.

68 Et praecep-
tum miratibus
hanc rationem
reddidit, Ha-
benda est ad
somnia culci-
tra, in qua, ille
cum eam um
deberet, dormi-
re potuit.

Macrob.
Saturn. l. 2. c. 4
o Gal. 4. 19.

L 3

of

The sicke mans couch.

p Math. 18. 24.

of Gods word, that no debts are comparable to sins? And therefore if that poore Knight could hardly sleepe in his bedde, then that seruāt which oweth his master ten thousand talents (*b*) (as alas which of vs all, beloved, if we remember our selues well, is not guiltie of so many sinnes?) can hardly take any rest. This, if the Emperour had knowne, hee would rather haue bought *Dauids couch*, that he might not haue slept for bewailing his sinnes, then this bankrupts bed that hee might haue slept, notwithstanding all his cares. For these, these, even our sinnes, these are the debts which so trouble and torment the soule, that a man were better haue many common wealthes in his head, yea the cares of all the world in his head, then be disquieted & distracted with them: wherefore, deare Christians, if we be in good health, let vs be thankfull to God for it, & let vs account it a special blessing without which all worldly blessings are nothing, & let vs vse it as all other good gifts of God to his glory, & the good of one another. If contrariwise it please the Lord at any time to visite vs with sicknesse, let vs not in this case despaire neither. But first
what

whatsoever other causes we may conceive
 let vs ingēiously acknowledge one cause
 of our sicknes to be our sinnes. For if we
 would prevent the iudgemēt of god by
 timelie repentāce, & iudge our selues, we
 should not be iudged of the Lord. But be
 cause men wil not whē they are in health
 thinke of him that giueth health, there-
 fore oftentimes they are sick, & now and
 then also fall asleepe (9). For euen as ma-
 lefacters which wil not by gentle means
 confesse their heinous crimes, are by rac-
 king or such like tortures enforced to cō-
 fesse: so when grieuous sinners can see no
 time to repent, God in his iustice, or ra-
 ther indeede in his great mercie, doth as
 it were racke them vpo their couch with
 sicknesse & bodily pains, that they may
 be constrained to confesse their sinnes, &
 so may be freed of two sickneses, their
 bodies sickenes, and their soules sicknes
 both at once. O happie, happie men are
 they, which when they are yong, remem-
 ber their Creator before they be old (r.)
 & when they are in health confesse their
 sins, & forsake thē before they be sick (s.)
 And yet, good louing brother, if thou
 happen to be sick, be not in any case, as I

9 1. Cor. ii. 30

r Eccles. 12. 1
 s Prou. 25. 13.

L 4

saide

t Eph. 5. 14.

u Cant. 3. 1.

x Psal. 63. 7.

y Ezech. 13. 18

z Amos. 6. 4.

a Reuel. 3. 20

b Cant. 2. 5.

said before, be not altogether discouraged by it. But in the next place, remēber that thy sickenes is nothing els, but Gods fatherly visitation to do thee good, & especially to mooue thee to repentance. Listen a little Harken I say. Doeſt thou not heare him rapping aloud, and knocking hard at the dore of thy hard hart, & saying to thee, whosoever thou art; Maiden arise; Yung man arise; *Lazarus* arise and come forth. Awake therefore, awake, thou that sleepest (t,) and stand vp from death, & Christ shall giue thee life. Say with the spirituall spouse: In my bed by night I sought him whome my soule loueth (u,) Saie with this our Prophet; Did I not remember thee vpon my bed, & meditate of thee in the night season (x)? Looke not still to haue pillowes sowed vnder thine elbowes, neither bolster vp thy selfe anie longer in thy sinnes (y). Lie not vpon thy beds of iuorie, neither stretch thy selfe vpo thy couch (z): but euery night wash thy bed, & water thy couch with thy teares, Behold, saiest thy heavenly husband (a) I stand at the dore and knocke, if anie man heare my voice and open the dore, I will come in vnto him, & wil sup with him, & he with me. And again (b,) Opē vnto me, my sister, my loue, my dove, mine vnder

The sicke mans Couch.

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filed, for my head is full of dewe, and my locks with the drops of the night. Wherefore seeing Christ knockes so loud at the dore of my heart for repentance, knocke thou as loud at the dore of his mercy for pardon: seeing he would so faine haue thee turn vnto him & heare his voice, be thou as willing to call vpon his name that he may heare thy voice: seeing he is so forward to sup with thee by receiuing thy prayers, be thou as desirous to sup with him by obtaining the benefit of his passiō, even the remission of thy sinnes. And as he saies to thy soule; Open vnto mee, my sister, my loue, my doue, mine vndefiled: so be thou bold by faith to turn the same words vpon him again, & say, Open vnto me my brother, my loue, my doue, mine vndefiled, for my head is full of dew, & my locks with the drops of the night. And why is my head full of dewe, and my locks with the drops of the night? Because every night I wash my bed, & *water my couch &c.* Then, deare christian brother, then thy sickness shall not be vnto death, but for the glory of god (c) For God will turn all thy bed in thy sickness. And so whereas before it was a bedde of sickness, hee wil turne it into a bed of health: whereas a bed of paine and

c Iob. 11. 4.
d Psal. 41. 3.

e Iob. 42. 10.

f Esa. 38. 6.

g Luk. 5. 25.

h Ioh. 5. 8. & 9

griefe, into a bed of rest & cōfort: whereas
 a bed of teares & repētaunce, into a bed of
 ioifull deliverāce. Remēber thy selfe well.
 At least wise as well as thou canst & well
 enough, what happened to *Iob*, who was
 sick, & sore all his body over, & had not a
 couch neither to lie on, but was faine to lie
 on a dunghil? Did not al this turne to his
 great good, when as the Lord did bleſſe
 his latter end much more then his begin-
 ning(e)? What happened to *Ezechi-
 as*, who had ſentence of death gon out againſt him?
 Did not he lying ſick in his bed turn him
 toward the wal & weep, & got the ſente-
 ce of death reuerſed, & 15 yeares more ad-
 ded to his life(f)? What hapned to the mā
 ſick of a palfey, who was let down throgh
 the tyling bed and al in the midſt before
 Ieſus? Did not Chriſt with oneword in an
 inſtant heale him, ſo that he tooke vp his
 bed & departed to his own houſe praiſing
 god(g)? what hapned to the man which
 had bin ſicke 38. yeares and was not able
 to ſteppe downe into the poole? Did not
 Chriſt ſaying but, Riſe, take vp thy bed,
 & walk, cure him ſo, that preſently he was
 made whole, & tooke vp his bed, & wal-
 ked(h)? What hapned to *Eneas*, who was
 ſick of the palfey, as one of theſe two that

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that I spake of last, & had kept his bed 8. yeares, as the other of them? Did not S. Peter saying but thus vnto him, *Eneas*, Iesus Christ maketh thee whole, arise and trusse vp thy couch, so restores him, that immediately he arose (17) What hapned to S. Paul who was pressed out of measure passing strength, so that hee altogether doubted euen of life? Did not the Lord whē he had receiued the sentēce of death in himself, deliuer him frō this great danger (18) What hapned to S. Pauls fellow-souldier *Epaphroditus*, who was sick, & no doubt sicke very neare vnto death? Did not the Lord shew mercy on him, & giue him health againe, to the great ioy of the Philippians, and generall good of all the Church? what hapned to holy *David* in this place, who saith of himselfe, O Lord, I am weak, my bones are vexed, my soule also is sore troubled, I am wearie of my groanings, euerie night I wash my bed, & water my couch with my teares? Did not the Lord finding him in this miserable pickle & plight, deliver his soule from death, his eies from teares, & his feet from falling? So that in thankefull & ioifull maner hee triumpheth & saith, the Lord hath heard the

1 Aq. 9. 33. 34

k 2 Cor. 1. 8. 9

1 Phil. 2. 27

m Psal. 116. 8.

49. *Sh...*
John
 n 2. Cor. 1. 10.

the voyce of my weeping: the Lord hath heard my petitiō: the Lord wil receiue my praier. Euen as *S. Paul* sayth; He hath deliuered vs from so great a death: & doth deliuer vs: in whom also we trust that yet hee will deliuer vs (n,) O faithfull & deare louing Lord? He hath deliuered, he doth deliuer, he will deliuer. He neuer yet hath forsaken, he neuer doth forsake, he neuer will forsake, those that put their trust in him. For tel me, my good brother, if thou canst tell any thing, tell me, did Christ so miraculously restore *Iob*, restore *Ezechi-*
as, restore the man sick of the palsey, restore the bedred man, restore *Eneas*, restore *S. Paul*, restore *Epaphroditus*, restore king *Dauid* to their former health, & can he not restore thee? Did hee restore the most of these, whē he was crucified vpon earth, and can he not restore thee now he is crowned in heauen: Is his arme now shorter, and his power lesse, then it was then? where I maruell, where is the Centuriōs faith? Christ said then, I haue not found so great faith in all Israel: now if he were among vs, he might say, I haue not found so great faith in all the world. The Centuriō beleueed though Christ came not vnder the roof of his house, but spake

o Math. 8. 10.

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The sicke mans Couch.

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the word only, his seruant might be healed wel enough: & dost thou think Christ cannot heale thee, except he come in person, & stand by thy bed side, & take thee by the hand, & rayse thee vp? For shame away with such infidelitie. This is a thousand times worse then all the sicknes of thy body. Nay rather assure thy selfe, if God say but the word, thou shalt soon recover & haue thy health better then euer thou hadst, & liue many happy & ioyfull daies after. Therefore mind thou onely that which belongeth to thee: that which belongeth to God, meddle not with it, but leave it wholly vnto him. It is thy part to bewaile thy former sins, & in bewayling them, *to water thy couch with thy teares*, to cry to the Lord for mercy & forgiveness to resolve with thy selfe stedfastly hereafter, if it please God to giue thee thy health againe, to lead a new life, This belongs to thee, & therefore this thou must meditate of, & imploy thy self about day & night: but whether thou shalt recover or not recover, that belongeth to God. That rests altogether in Gods pleasur & wil. If thou dost recover thou hast thy desire. Or rather perhaps not thy desire. Seeing the boliest and best men of all incline neither

*p Non mea, sed
tua voluntas
fiat.*

q Phil. 1. 12 3^o

qz for sickle couch
X

this way nor that way, but wholly resign themselves, as in all other things, so especially in this case to Gods will (p.) Or if they determinately desire any thing, it is for the most part to be dissolued, & to be with Christ (q,) but suppose thou desire to recouer, and recouer indeed. Then as thou obtainest thy desire : so thou must performe thy promise, the promise thou madest when thy body was grieued with sicknesse and paine, when thy soule was oppressed with heauines, when thou *wast redft thy couch with thy tears.* And what was that promise? Namely, as I saide before, that if it pleased God to giue thee health againe, thou wouldest loue him more sincerely, serue him more obedientlie, tender his glory more dearelie, follow thy calling more faithfully, then thou hast done. If thou hast offended him with pride, to humble thy selfe hereafter : if with dissolutenes to be sober hereafter : if with couetousnesse, to bee liberall hereafter : if with conuersing with the vngodly, to abandon their company hereafter, & to say as it is in the Psalme: Depart from me ye workers of iniquity, for the Lord hath heard the voice of my weeping. This if thou conscionable & constantlie perform

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The sicke mans Couch.

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then in a good houre (as we say) and in a happy time thou didst recover. But suppose thou desire to recouer, & yet, neither thy selfe see any likelihood, nor God see it good thou shouldst recover. The hartie repentance and watering thy couch with thy teares is most of all necessary. That the feare of death may not affright thee, but being truly penitent at thy departure, thou maiest be sure to depart in peace (r) And so God granting not thy wil, but his wil, may indeed grant both thy wil, & his wil. Thy wil, which is not simply to recouer, but conditionally if God wil: & his wil which is not to haue thee lie languishing any longer in this warfare, but to triumph for ever in beaue. (s) O blessed teares are these, which are recompensed with such high happines, & such inestimable commodities. As namely, freedome from all sins, past, present, & to come: deliverance from all the miseries and trouble of this wofull world: consumation of holines, of humblenes, of purity, of deuotion, of al other christian vertues, which were but begun & vnperfect in this life: putting away of all corruption & mortality, & putting on the royall robe of immortality and blisse

r Luk. 2.29.
f. Aliquando
sancti non reci-
piendo quod pe-
tunt magis ex-
audiamur,
quam exaudi-
remur si illud
reciperent. Plus
enim non reci-
piendo beatus
Paulus exaudi-
tus est, quam si
illud recepisset
pro quo (sicut
ipse ait) iter do-
minum rogau-
erat. Exauditus
est igitur, ne
exaudiretur.
Non enim nisi
bonum Aposto-
lus querebat,
quamvis illud
non bonum si-
bi esse non in-
telligebat. Ex-
auditus est igi-
tur recipiendo
bonum ne exau-
diretur recipi-
endo non bonū.
Qui enim sibi
bonū non qua-
rit dum se sibi;

*bonum querere
putat si id reci-
piat quod qua-
rit, non exaudi-
tur: si non reci-
pit, exaudiatur.
Deus igitur qui
non aliud nisi
queritis affe-
ctum considerat,
bonum ei credidit
quisse bonum
querere credit,
etiam si sibi
non sit bonum
quod querit, E-
misse bonum inli-
tibus maiori-
bus. p. 1. 38.*

blisse. For that which happed to Christ shall happen to thee also, because by faith thou art not only in soule, but euē in body vnseparably vnited and ioyned vnto hym, being by vertue of this mysticall vnion made bone of his bone, & flesh of his flesh. Therefore as he, from that agonie, wherein he praied with strong crying and teares, from that crosse wherein hee commended his spirit into his fathers bandes, from that graue wherein death for a time seemed to insult & to trample vpon him rose vp againe, & ascended farre aboue all heauens, and now sitteth at the right hand of glory, so thy soule shall certainly be in the hand of God, & thy very body also, after it hath a while rested from *watering thy couch with thy teares*, & from all other labors of this life shal be raised vp againe, & caught vp in the clouds & shal together with thy soule for euer reign with Christ in the life to come. Which God grant to vs al for the same our blessed Sauour Iesus Christs sake, to whom with the Father and the Holy Ghost, be all honour and glory, power and praise, dignitie and dominion, now and euermore. *Amen.*

FINIS.

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